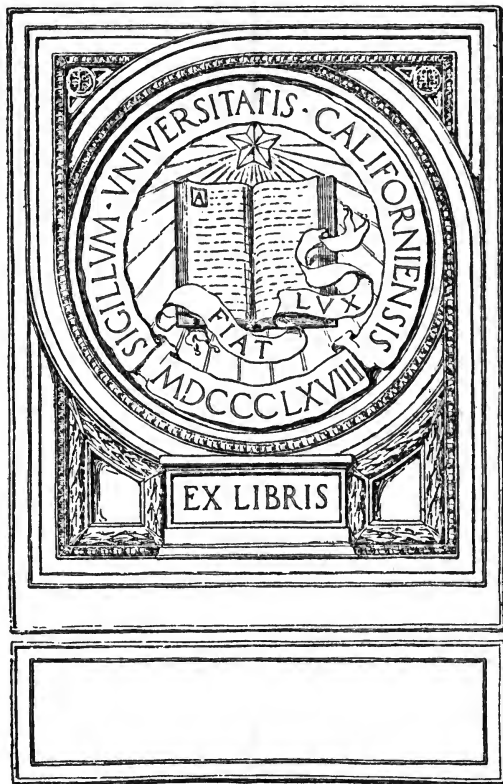


ARMENIA...

H. ALLEN CUPPER · JR · D · D ·

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ARMENIA:

ITS PRESENT CRISIS AND PAST HISTORY.

BY

H. ALLEN TUPPER, JR., D. D.

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TO

HENRY ALLEN TUPPER, D. D.,

THE CULTURED SCHOLAR, THE POLISHED GENTLEMAN,
THE IDEAL CHRISTIAN,

THIS LITTLE CONTRIBUTION

TO A GREAT CAUSE IS, WITH FILIAL LOVE,

Dedicated by the Author.

839060



PREFACE.

WHILE in Cairo last April, during my trip around the world, I received a letter from the editor of one of our American daily papers, requesting me to go into Armenia, and write from the ground, for his journal, an account of the condition of affairs that existed among this persecuted people, as contradictory reports had been published in America. This little work, that I now offer to the public, is the result of my observations and experiences during a two months' stay in the Ottoman Empire. I am indebted to a number of persons for many of the facts contained in this volume; but as, in every case, information was given me with the distinct understanding that the names of my informants should not be used, I am prevented from giving due credit to these heroic men and women, whose noble work for the suffering Armenians would be greatly hindered if word reached the Turkish officials that they were expressing through the American press their knowledge of the state of affairs in Armenia. In the preparation of the historical portion of the book, I was fortunate in having the aid of an Armenian professor of Armenian history in Constantinople. His translations from the original enable me to present for the first time in English certain important data bearing on the national life of a people

whose history, so singularly checkered with glory and gloom, must elicit the interest and sympathy of the civilized world. May these pages hasten the dawning of that morning when the dark shadows on the pathway of the Armenians will be lifted and the clouds in her sky be rifted; and when the sun of a new day will bring life, light and liberty where now reign death, darkness and despair.

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I.

PRESENT CRISIS.

ARMENIA.

I.

PRESENT CRISIS.

The City of the Sultan.

CONSTANTINOPLE, or Stamboul, the City of the Sultan, is located on the western shore of the Thracian Bosphorus, in a situation equally remarkable for beauty and security.

A gently declining promontory, secured by narrow seas, at the southeast corner of Europe, stretches out to meet the continent of Asia, from which it is separated by so narrow a strait, the Bosphorus, that in fifteen minutes, you can row from one continent to another. This channel, running for about twenty miles from the Black Sea, looks like a stately river, until it sweeps by the angle of Constantinople, and enters the Sea of Marmora, but just before it is lost in that sea, it makes a deep elbow between the tri-

angle of Constantinople proper, and its foreign suburbs of Galata and Pera, thus forming the port of the Golden Horn.

Its Name and History.

At this corner of Thrace, the Megarian leader Byzas planted the City of Byzantium, about 660 B. C. It was taken by the Romans, A. D. 73, and here Constantine fixed the Eastern seat of the Roman Empire, in 328-30, calling it Constantinopolis, the City of Constantine, of which the Orientals make Stamboul, from the Greek, *es tan polis*, or "the city." "Room," or Rome, is also a popular name for it to this day, and the province in which it stands, is Roumeli, which name appears in Roumania.

Godfrey de Bouillon was here in the first crusade, 1096-97, in the reign of Alexius Commenus. It was taken by the Venetians and Franks, led by "Blind old Dandolo," and held till 1261, during which period the Greek Emperors reigned at Nicaea and Trebizond. Their rule terminated with its capture by the Turks in 1453 under Mahomet II after fifty-three days siege.

Stamboul, like its prototype, is said to have been built on seven hills, which appear to rise one above another in beautiful succession, and was thirteen miles in circumference. It is of great interest to study the many decaying and neglected remains of Roman and medieval times which it contains.

Life and Scenes.

The ridge of the first hill is occupied by the Seraglio, behind which, a little on the reverse of the hill, the imposing dome of the Santa Sophia can be seen. This was the site of the first city of Byzantium.

Four of the hills are covered with magnificent mosques, whose domes are strikingly bold and lofty. The city proper, occupying the triangle between the Golden Horn and the Sea of Marmora, is partly surrounded by the remains of decaying walls, which are fast disappearing.

Galata, founded by the Genoese, in 1216, on the north side of the Golden Horn, is joined to the main city by an iron bridge, and is the chief business quarter for European merchants, who, strangely enough, go under the general name of Franks.

A steep street leads up to Pera, which stretches two miles along a hill, and is the residence of the diplomatic corps from the different Nations of Europe, where each has a fine palace. The tremendous conflagration of 1870, swept away a great part of Pera, destroying 6,000 houses, including the British Embassy.

The Town of Scutari.

Scutari is a mile and half across the Bosphorus from Galata, and is mostly inhabited by Turks, Greeks and Armenians. Here are located the Sultan Selim Barracks, used as the English military hospital, during the Crimean war, and which are

especially noted as the scenes of Miss Nightingale's heroic and memorable labors. In the adjacent cemetery are buried 8,000 English soldiers, victims of that terrible struggle.

From the hill of Bulgarin, overlooking the column of Marochetti in the military cemetery, a splendid panorama of Constantinople is had, taking in the Black Sea, Therapia and Buyukdere, on the Bosphorus, the castles of Europe and Asia near the water, and the Golden Horn. On this hill, where ancient Chrysopolis was located, Constantine defeated his enemy and rival, Licinus, A. D. 325, and not far from this place of victory, the great conqueror was conquered by his last enemy.

On entering the city, the visitor is first attracted by the wilderness of mosques and minarets. Within the walls there are 16 imperial mosques, 150 ordinary ones, and 200 mesjids, the last of which are only distinguished as being places of worship, by having little minarets or towers contiguous to them.

The Mosque of St. Sophia.

I shall speak of only one of these mosques, which is the most wonderful building of its kind in the world. St. Sophia was dedicated, A. D. 360, to Agia Sophia, "Holy wisdom," by Constantine II, the son of Constantine the Great, and was rebuilt by Justinian, 532-48, in the shape of a Greek cross.

Among the numerous pillars brought from all parts of the Empire are some from Delos and

Baalbek ; six of green jasper from the Temple of Diana at Ephesus, and eight of porphyry, which had been placed by Aurelian in the Temple of the Sun at Rome, and were removed here by Constantine.

It is an immense marble basilica, 270 by 245 feet, with sixteen bronze gates and a stupendous dome, 115 feet across, adorned with mosaic work. It is illuminated with globes of crystal and lamps of colored glass at the Ramadan, and ornamented with ostrich eggs and flags.

On Fridays you can count the worshippers by the thousands, and from the great galleries you are allowed to watch the congregation of believers at prayers, with their faces turned towards Mecca.

Every mosque has, in general, a large area in front, surrounded by a lofty colonnade of marble, with gates of wrought brass, and in the centre, a fountain of polished marble.

Curious Sepulchral Chapels.

Adjoining each is the sepulchral chapel of its founder.

Some of these tombs, in which the Sultans, Viziers, and other personages repose, are exceedingly handsome, others in their workmanship defy all laws of art, and display a decided genius on the part of the builders, for making what is supposed to be very solemn, exceedingly laughable.

Looking through the grated windows, you see the coffins, surmounted by shawls and turbans, and slightly elevated from the floor, with lamps continually burning, and immense wax torches, which are lighted on particular occasions.

The slender and graceful minarets form one of the pleasing features in the architecture of Constantinople, and two, four, or even six of these are connected with some of the mosques. Near the summit there is a little gallery, from which, at the five appointed times in the twenty-four hours, the Muezzin calls the Mohammedan to prayer.

A fountain, with its marble font, elaborate arabesque ornaments, and Chinese-like roof, stands by every mosque, for before a Turk prostrates himself in prayer, he must perform his ablutions. The supply for the many fountains in the city, is brought from artificial lakes in the forest, about twelve miles from the city, by means of subterranean aqueducts, and hydraulic pyramids, contrived so as to overcome the inequalities of the surface.

The Bazars and their Crowds.

The bazars, where you see the people acting naturally, are much more interesting than the mosques. The former consist of lofty cloisters or corridors built of stone, and lighted by domes, which, during the hot hours of the day, afford a pleasant retreat.

The Grand Bazar, called Bezesteen, is a hive of small shops walled in with thirty-two gates, and here, as nowhere else in Constantinople, or perhaps in the world (with the exception of Cairo), can you see displayed the brilliant, ever-changing picture of Oriental life to such perfection.

A world in miniature is continually moving to and fro. In the bewildering multitude of nationalities, you get a glimpse of the Albanian, with his tasseled cap, white short skirts, flashing scarf, buckskin leggins, and bright rosettes on his toes; the swaggering Turk, looking little like he was a member of a corrupt and bankrupt nation, with his turban and flowing robes, or puffing a cigarette under a jockey red fez, and over ill-fitting European vest and trousers; comical-looking women, waddling along in formless sacks for dresses, their faces hidden, lest some one should be stricken by their bashful loveliness; and an army of beggars, soldiers, priests, patriarchs—each one a drop, in the rushing, rolling, rumbling stream of humanity.

It matters little how interesting may be the palatial residences and busy streets of a great city, when the brain is tired reflecting upon the methods and manners of man, it is joyful and restful to hie away from these scenes and find repose in some rural place, at the foot of a noble mountain, or by the side of a leaping, laughing, limpid stream, or on the banks of a beautiful bay.

Taking a steamer across the Bosphorus (so called after Io, who swam over it in the shape of a heifer), you soon reach a pretty spot beyond a little village on the Asiatic side at the bend of the water. Here you have at once the mountain, the brooklet, and the bay. From the summit of the Giant's Hill, there is a striking view of the shores of several seas, and the nearly united lands of two continents.

As this picturesque panorama spread before him, the poetic soul of Byron went forth in the exclamation: "'Tis a grand sight, from off the Giant's Grave, to watch the progress of those rolling seas, between the Bosphorus as they lash and lave Europe and Asia."

The Agony of the Armenians.

I visited several cities and towns in different parts of Asia Minor, seeking to gather from the most reliable sources, the exact facts in reference to the massacres of the Armenians, and the present condition of the thousands who were plundered and left by the Kurds and Turkish soldiers, without homes or food. The worst reports that at first came to me, were more than confirmed.

Although I tried to show prudence and discretion in all my movements, I learned through a European who has lived in Constantinople for years, that Turkish spies were becoming suspicious of my activity in certain directions, and I was advised by no means to have the interview with the Armenian

Patriarch, that had been arranged for one afternoon. My friend sent me this message: "I am quite sure if you go to the patriarch's house this afternoon, you will have several of these spies watching you, and this act of yours will give them occasion to be more watchful, and the result will be, that your papers will be examined, and you may be greatly inconvenienced."

I exceedingly regretted this, for the head of the Armenian Church had expressed a willingness to communicate fully on the subject of the calamity that has befallen his people, an interpreter had been spoken for, and I hoped to secure from this venerable father, information that would prove of much interest to my readers.

Nevertheless, I came into possession of a great deal of trustworthy data, through the testimony of some who have suffered in the plundered towns of the interior, several of the missionaries who have visited these places, the agent of the Evangelical Alliance from England, who is distributing funds among the suffering Armenians, and the United States Consul at Constantinople.

The following reports contain the latest and most reliable news from villages and districts which have not received my attention in former communications, and whose fearful fate has not been made known hitherto through the American Press. Every day, from different parts of the devastated region, I received additional facts, which add to the horrors of the situation. The following is a translation of an

Armenian letter from Shepik, a village near Harpoot, Turkey :

“The plundering Company that attacked us, was led by Sard Chechecklee Kours Oghlou, who, with 400 armed followers came to the village and fired upon it until noon. Afterward, some of the leading men of the village went to understand what was their purpose in plundering us. After consultation, a hundred Turkish pounds were paid as a ransom, but they would not go. ‘You must give us your watches also,’ they said. We gave them up, but still they would not go. ‘You must give us your weapons as well.’ We gave these, but still they would not go. ‘We are going to take the grain, the oxen and the cattle.’ They took them, and were still unsatisfied. ‘We are going to hunt through your houses, and take whatever pleases us.’ This they did, and went off with all the valuable things.”

The Carnage at Shepik.

“When day became night, we thought the danger had passed, and that we were safe, but in vain. The next morning the Turks from the surrounding villages attacked us and threatened to kill us if we did not leave our houses, so we went outside, and they entered and plundered. For eight days, they burned the houses as they emptied them. Only ten or twelve of the poorer houses were not burned, but the doors and windows were carried off, and even

the rafters of some were taken away. After this, they rushed upon the women and children and took off their shoes and clothing. On the eighth day as they had finished their work, they came to us who were on the banks of the stream. They killed Brother Baghdo's son, and Pastor Melcon on the other side of the stream, because they would not change their religion. It became night. Darkness was upon us, but they came with lanterns, and selected forty-five of the young men, saying that the government wanted them. Knowing what would befall them, they asked for an hour's grace. They prayed and sang; they asked forgiveness of each other; they kissed the hands of their parents, and parted with the expectation of never again seeing each other. Taking them to a desolate place, half an hour distant, they were taken apart, two by two, and threatened with death if they would not change their religion. They all, with one voice, agreed in saying boldly, 'We will not deny our religion. We are ready to die for our Saviour's love.' Only five succeeded in making their escape, but the remaining forty became martyrs for the love of Jesus. My son, Samuel, was among the forty-five, but he escaped with four others, and hid in a cave for ten or twelve days. My youngest son, twenty-two years old, was killed."

Rachel weeping for her Children.

"How heart-rending was the sight! A week before, we were in our homes, comfortable, having

made every preparation for the winter, having our friends about us ; but like Job, ' we were deprived of everything, dwelling-house, furniture, beds, food, and clothing. With heads uncovered, with feet bare, little clothing upon us, we passed from rock to rock, from mountain to mountain, with great wailing and lamentation to find our children : ' Rachel weeping for her children, and would not be comforted, because they were not.'

- "After wandering about several days, and remaining hungry, we put aside every fear and went to the city (Arabkir) for help, but in vain. I forgot to say, that when the first attack was made, seven young men went to the city to inform the government. They were imprisoned and unable to return to us. A few days later one of them tried to get away, but he was killed by the government.

"Twice, the government sent us grain for bread, but it was only enough to make two and a half loaves for each person (about the amount given to a soldier for a day's rations), and this was to last us ten or twelve days. The wheat was burnt, and mice had been at it, so that it was too bitter to eat.

"Many were at last obliged to go to Egin to try to find food, and I am thankful to say, that they received us ; but with all the villages about them plundered, to which shall they render help?

"All that we have is common property. We have returned to our village, and are crowded into the ten remaining houses. There are no doors, there are no

windows, there is no bread, there is not even an earthen dish in which to cook anything, if we had it. We have no money, no beds. We sleep on the dry boughs of trees. Many of our number become sick, and as many as ten have died from cold, hunger and exposure."

Heart-rending Sights.

From Erzeroum the following thrilling tale of woe has just reached me: This morning, villagers from a centre called Terjan came to Erzeroum for aid. Their stories were sad indeed. Their very appearance was an eloquent appeal for charity. They came a distance of eighteen hours across two mountain ranges deep in snow.

One man, who represented a village, who, prior to the massacre, was comparatively wealthy, who could accommodate eighteen or twenty guests at a time, and whose house was open to all comers, was now covered with rags. Through the holes in his thin cotton trousers could be seen his bare legs. You could not suggest a more meagre covering, if, instead of winter blasts, from which he had suffered for months, he had to contend with August heat.

A leader in another village, dressed somewhat better, touched one's sympathy in a different way. He was a giant in stature, but was so badly cut to pieces by the cruel swords of the soldiers, that both arms were crippled.

The villagers, whom these men represented, needed everything that a human being can need. No mattress or bed-covering was left them, and during the winter months, they have all slept in straw or hay. This is the way they have managed for the night. First, they throw straw on the floor, and then all but one lie down as closely as possible and the one on foot covers those who have lain down, with hay, and then himself crawls under the hay as best he can. Some of the villagers were plundered at intervals, for forty days by the Kurds. In the case of one village all who escaped the sword, fled to the mountains, where they remained three weeks, not daring to return to their homes. During this time they had no clothing but what they happened to have on when the raid was made. The weather was still cold. Twenty children were born to these villagers upon the mountain side, but not one of them survived the exposure. From these villages, ten girls were kidnapped, and not one of them has been allowed to return.

Cruelty of Kurds and Soldiers.

Turks and Kurds are after virgins. Brides are somewhat more exempt from violence, so the villagers went to work and married all their girls over eight years of age, as a means of protection from these devilish brutes. In the thirty-two villages composing the Terjan group, there is not an unmarried girl over eight years old, to be found.

Even if the past terrible experiences were all, these poor patient people would take up the broken thread and begin life again, but they still live under the anxiety and terror of daily death. They never lie down with the assurance of being unmolested till morning, and they never rise with the confidence that they will see another night. They dare not go from one village to another.

Their women seldom venture out of doors. They are in the saddest bondage. In spite of all their devices to protect their women, no man dares to call his wife his own, or protect his daughter when the unpunished and armed villains come.

The Kurds and the regular soldiers of his Majesty come to a village and settle down in it for a few days. They demand whatever they want, and it must be forthcoming. Thus, villages which have not been plundered in the regular way, are often impoverished.

Some weeks ago, a sum of money sent by the Sultan to be distributed among these plundered villagers, was carried by mounted soldiers to its destination. Of this sum, two silver mejidies, (a little less than seven shillings) fell to one of these villages. It was brought by five mounted soldiers, who, after delivering the money to the village elders, settled down upon the village, and remained twelve days, demanding meanwhile, the best food available for themselves and horses. It is estimated, that each soldier with his horse, cost the villagers a mejidie a

day, or in all, thirty times more than the money brought for the relief of the smitten and plundered people.

Tortured for Taxes.

In some places the government has compelled the Kurdish robbers to return a part of their plunder, and then has sent soldiers to collect taxes from the wretched villagers. Thus the poor people have been compelled to sell the very goods returned to them, to pay taxes. In many, many cases this has not sufficed, and the wretched villagers have been tortured.

Listen to the story of one poor villager, who had not a farthing to give and nothing to sell. The soldiers passed a chain around the small of this man's back in such a way that it would tighten when drawn up. The end of the chain was then drawn over a beam and the man pulled up, and taxes demanded. He protested that he had no money and no way of procuring money. The pressure of the chain was so severe as to cause the man agony, but for some time he was subjected to this torture, and when at last lowered to the floor, the blood streamed from his mouth and nose.

Other modes of torture are resorted to, to compel the villagers to find money for taxes. Modes of torture that are so diabolical and indecent that they cannot be recounted. As many of these villagers as can get away, are crossing the Russian border,

but for family and financial reasons, many cannot go. And thus they remain, like frightened sheep without a shepherd, momentarily expecting the wolf. The way these poor people look into one's face and ask, "What is going to become of us," is enough to melt a heart of stone. The entreaty depicted on their countenances, as they intently look into your eyes, for at least a shadow of a hope of relief, is so touching, that one sometimes wishes to run away and relieve his feelings in tears. The nervous strain caused by listening to the recitals of these poor villagers is so intense, that one retires from the interview completely exhausted. There is only one thing that relieves the strain, and that is the evidently sincere gratitude of the people for the slightest charity. The blessings of God upon those who give but a cup of cold water for their relief. In taking farewell of a consecrated woman who has personally watched the massacres and tortures of these defenceless Armenians for months, she exclaimed, "But, my dear sir, no language can portray the past and present suffering of these wretched people. No hell can be more terrible."

Turkish Tyranny.

It is impossible for the citizens of free America, who have never visited the Ottoman Empire, to imagine the corruption of the Turkish government. From the most subordinate officer to the Sultan himself, this official rottenness is traceable; and how the

thing has held together for so long is a wonder of wonders. As this terrible state of affairs is supposed to be kept in secrecy from the outside world, and a man's head is at stake if he is caught speaking or writing on the subject while in these regions, I have found no little difficulty, although I have had the aid of a discreet native interpreter, to reach the reliable facts that are now in my possession.

In the shop, on the farm, and within the humble family circle, through my assistant, I have interviewed a number of inhabitants of this cursed land, and everywhere, the same sad story of governmental injustice, dishonesty and oppression is heard.

Official Rottenness.

Here, the seed of patriotism is crushed, if it ever existed at all. Here, the young Turk, it matters not how noble may be his ambition, in commercial, civic, or military life, has no opportunity for its expansion. Here the farmer is yearly and systematically robbed by the merciless agents of the government at Constantinople, and here an official premium is put on any and every vice, from which the Sultan can possibly receive a revenue.

In the light of these facts, it is not a matter of surprise that every influence from without, that has a tendency to reveal or improve the condition of the country, is indignantly opposed by the government,

and that the basest deception is perpetrated to mislead the nations of the civilized world.

Books and Press Censorship.

No publication is allowed in the country, that is not first carefully examined by agents of the Sultan. If a book is written, it matters not upon what subject it treats, the original manuscript must be sent to Constantinople, and is closely read by a committee created for the purpose. Every word that is at all objectionable, is expunged. The revised manuscript is sent back, after a copy is taken. At the author's expense, an edition of only two copies of the book is first published, one of which is sent on to be compared with the copy, which is retained, and if there is the least variation, the volume is not allowed to see the light of day. Nothing can be published, which gives the people information about the true government of the land, and no word is printed about the doings of other nations, which would have a tendency to give rise to a comparison between the way of doing things in the Ottoman Empire, and elsewhere. When the President of the French Republic was assassinated, the order went out from the Sultan, that no word which corresponds with "assassinate" or "murder" should be used in the report of the event, but it should be circulated that the President died of a lingering disease. I was in a Syrian village, when the news of the murder of

the Shah of Persia reached the place. A Mohammedan, at the head of a printing establishment, told me that the same deception would be perpetrated by the press of the country. The Sultan, knowing his own unpopularity, is not willing that his people should be educated in the art of easily getting rid of a hated ruler.

Administrative System.

The large cities are ruled by Pashas ; the towns have over them, Governors ; and the villages have Sheiks. A man receives and holds his appointment only because he pays for it more than any one else is able or willing to pay. The idea of efficiency, does not enter into the question at all.

A few weeks ago, a man living near Damascus, found out through a spy, what the governor of the place was paying to hold his office. He consulted with his friends, as to how much he could make out of the office, sent a higher offer to the Sultan than the acting governor had made, and was immediately installed.

This principle, or rather lack of principle, holds in reference to every office under the government. Everything is for revenue only.

Oppressive Taxation.

The tax collection system, is one of the most wretchedly unjust in the world. The whole thing is

farmed out to the highest bidder. The one who gets the position of tax collector for a district, must necessarily pay the government an exorbitant price for the privilege; the money is in nearly every case borrowed to send in advance to Constantinople, and now, in order to re-imburse himself, and make money, the collector goes to work on the long-suffering citizens, and with the soldiers that are placed at his disposal, the most cruel extortion is enacted.

According to the written law (which is a snare and a delusion) he is allowed to collect one-tenth of the produce of a farm. On three farms, I was shown how eighty per cent. of the whole crop went into the pockets of the collectors.

An old man who owns an olive orchard, told me that he gave in a true report of the yield of his place, as ten barrels of oil. The legal tax would have been one barrel of the stuff, but the collector reported the yield of the orchard as eighty barrels of oil, taking one-tenth of this, leaving two barrels for the owner of the orchard.

This instance may induce certain ward politicians in America to leave their seemingly lucrative business, and apply for a job under the gracious Sultan.

Justice with a Vengeance.

To illustrate how justice, so called, is administered, let me give a case in point, the truth of which is vouched for by an American, who has lived in this

country for thirty-five years, and who is personally acquainted with the characters involved.

A wealthy man by the name of Aly, made accusation against his enemy Jacob, and swore in court, that he owed him 100,000 francs. For about six-pence each, he bribed two witnesses to testify for him. The accused was brought before the judge, and although he did not owe a cent in the world, he confessed judgment, but declared that his accuser owed him 200,000 francs, and that he was waiting patiently for a settlement.

Being asked to produce his witnesses, he started out to secure them, but Aly requested the judge to send a guard along, to prevent him bribing men to testify in his behalf. The Chief of Police was sent with him. Jacob, after walking about for some time, slipped a Turkish pound into the chief's hand; the head of the Police took him to his office, where two witnesses were bribed for a few pennies; they returned to court, and after secret consultation with the judge, and testimony of new-bought witnesses, judgment was given in favor of Jacob, who paid the 100,000 francs, that he didn't owe Aly, and collected the 200,000 francs that Aly didn't owe him. This, verily, is justice with a vengeance.

I despair of being able to give any adequate impression of the terrible condition of affairs in Armenia. One must be on Turkish soil, and hear for himself the heart-rending tales of torture and torment, to have any just conception of the scenes

that have been enacted, and the fearful ordeal through which hundreds of thousands of Armenians are now passing. It is now openly confessed by certain Mohammedans, that the systematic massacres that went on from village to village was simply the prosecution of a plan well understood by the Turks, to exterminate all native Christians in Armenia, and it is generally believed that the Sultan ordered these massacres, those who led the blood-thirsty business being under his appointment.

Four days ago, I went as near the town of Oorfa as I was allowed to go, and from the most reliable sources I have positive proof of Ottoman persecutions, more diabolical than any reported through the American or English Press.

The Massacre at Oorfa.

So far as magnitude is concerned, Oorfa heads the list, with fully 8,000 victims in the last massacre alone. The number sacrificed in the great church where they had fled for safety, is now ascertained to be about 4,000, and in the streets and suburbs of the village nearly the same number of bodies were found, cut and mangled most terribly.

It is evident, that if special honorable recognition by his Majesty, the Imperial Sultan, is to be bestowed upon those of his loyal warriors who have carried out the task assigned them on the grandest

and the most Satanic scale, his Oorfa legion will come in for the highest rewards.

A private letter from a missionary, who is at present in Oorfa, that is before me as I write, explains what has hitherto been mere conjecture—namely, as to how the Turkish soldiers succeeded in burning these 4,000 victims in the church.

This missionary, who has made careful investigation on the spot, explains that a gallery extends around three sides of this church, and from here, a great quantity of petroleum was poured upon these defenseless men, women and children, who were jammed together on the floor below. Numbers of them were butchered before this was done, and the fifty or sixty who escaped to the roof, were overtaken and tossed into the flames.

It seems that after the petroleum had been poured down upon them from the galleries, lighted torches were thrown among them. Is it possible to conceive of anything more diabolical?

Among those who thus perished, were aged men and women, mothers with babies at their breasts, ill persons just taken from their beds, and hundreds of boys and girls.

The church building where this occurred, which had been used for many years as a place of worship by the Armenians, has been converted by these murderous Turks into a Mohammedan mosque, where prayers are now daily offered to the Prophet Mahomet.

The Victims at Biredjik.

The massacre at Biredjik, only a few miles from Oorfa, is hardly less revolting. The facts below are given by a Christian citizen of the place, and were received by me last night. The Christian population of Biredjik, occupied about two hundred houses. For months, the Christians were kept almost wholly within their houses from fear. Some weeks since, about two hours after sunrise, a massacre began, without any apparent cause, and continued until far into the night. The Turkish soldiers and Mohammedans in the city, generally, participated in it.

At first, the principal object seemed to be plunder, but later on, the soldiers undertook the work of systematic killing; and profession of Islam or death was the alternative of all those who named the name of Christ.

Many of the victims were dragged to the River Euphrates, and with stones tied to them, were drowned. In some cases several bodies were found tied together, and thus thrown into the river. One young man was caught, a rope tied around his neck; and while he was being dragged to the Euphrates, he succeeded in freeing himself three times, but finally, after being tortured in a nameless manner, he was overpowered, and amid the shouts of the demons, he was tossed into a watery grave.

Islam or the Sword.

Every house belonging to a Christian in the village, was plundered, except two, which were saved by Moslem neighbors, who claimed them as their property. Christian girls were eagerly sought after, and much dispute and quarrelling occurred in dividing them among their captors. If they refused immediately to marry young men of the Mohammedan faith, they were tortured into obedience, or cast into harems. There is not a single Christian remaining in Biredjik. Scores of men and women were brought forward; they were offered protection if they would embrace the Islam religion; and those who refused (and nearly all of them did refuse) were put to death after lingering persecution.

As the Turks doubted the sincerity of the new converts, they arranged a new massacre, which was only averted by the new converts promising to change the Armenian churches into mosques.

They are now at work making the required alterations in the buildings. The Protestant church will be turned into a Moslem schoolhouse if the missionaries do not claim it as American property. The misery and suffering among the plundered, cannot be described.

Lady Teachers Captured.

The wife (a recent graduate of the American girls' College at Marash) and child of the Protestant

preacher (who is imprisoned at Oorfa), and two young lady teachers, with some twenty other persons, hid themselves in a cave, but were discovered and seized by the Turkish mob. All the men and boys were killed, and the women carried off to Moslem houses. The women were dragged by the hair and badly beaten, but being unable to compel them even in this way to go with them, the Turks carried them on their backs. They tried to kill the babe of the pastor's wife, but she pressed it so closely to her bosom, that at last they desisted, as they feared she would be harmed, and she was wanted for their harem.

For more than three weeks every effort was made, including threats of death, to make these three women (the pastor's wife, and the two lady teachers of the mission) profess Islam, but they steadfastly refused. Wedding preparations were being made to force the women to marry Mohammedans, when the district governor received an order from Aleppo, commanding them to be sent under guard to the missionaries in Aintab, which changed their fate.

Distress and Work of Relief.

The news that has just reached me from Marash is of the most distressing nature. Nearly ten thousand are receiving daily help from the missionaries, and there is every indication that this number must

be greatly increased in the near future, if the funds at the disposal of the missionaries permit of it.

One who was appointed to visit the district and distribute funds, referring to the condition of affairs, exclaimed : "This region has been one vast flaming hell." In Van, between 15,000 and 20,000 are dependent upon the relief work that is carried on through the agency of the missionaries. A letter from there, that is lying before me, says : "I am sure that all who have interested themselves in raising funds, would feel themselves abundantly repaid for the trouble and self-sacrifice, if they could see the misery their money is relieving. We are, at present, spending at the rate of a thousand dollars per week, and I am confident that another thousand could be spent in the same way of relieving only the most distressing need, and that, too, in a meagre enough fashion.

"Hundreds of refugees are living in cold, damp places, on earth floors, with absolutely no bedding, very little, in some cases, no fuel; and with nothing to eat save the dry bread we gave them.

"Since last year the Bazaars have been closed; hence, everybody in the city is out of employment, while life in the village is, for the most part, well-nigh or absolutely impossible.

"The Turkish officials are watching carefully every effort to distribute money and provisions among these wretched victims of their cruelty, and they have been known repeatedly to force the

widows and orphans of those whom they have murdered, to give up funds that came to provide against starvation."

A Bit of History.

If we accept the Armenian histories, the first ruler of the Armenians was the son of Togarmah, the son of Gomar, the son of Japheth, the son of Noah, and it is interesting to note that they, even to this day, call themselves Haik for this ruler, their language "Haiaren," and their country "Haiasdan."

The word "Armenian," was given them by other nations, because of the bravery of one of their Kings, Aram, the seventh ruler from Haik. Until A. D. 1375, they were a proud and independent nation, but since the latter quarter of the fourteenth century, their country has been under the government of Russia, Persia, and during most of the time, under Turkey.

During the period from 600 B. C. to nearly 400 A. D., the time of their greatest advancement, they showed remarkable prowess in the wars of the Assyrians, Medes, Persians, Greeks, and Romans.

From the incomplete government returns, it is estimated that at present, there are between two and a half and three millions of Armenians in Turkey, and these are everywhere surrounded by Turks and Kurds, many of whom are armed by the government, while the Armenians are forbid-

den to carry or possess arms, under the severest penalties.

Their Religion and Clergy.

In the third century, under the influence of Gregory the illuminator, the Armenians as a nation, became Christian; and this was the first time in the history of the world, that Christianity was adopted as a national religion.

By the outsiders their church was then called "Gregorian;" and afterwards the Gregorians and Greeks worked in a fraternal spirit in the great councils of the church, until 451; but at the fourth Ecumenical Council, which met at Chalcedon that year, the Gregorian Church separated from the Greek, upon the Monophysite doctrine, the former accepting, and the latter rejecting it.

There are nine grades of Armenian clergy. The spiritual head is a Catholicos; but in addition to him, there is a patriarch whose duties have largely to do with the political side of the national life as related to the Ottoman government.

In the fifth century, the bible was translated into their language; but the book has largely been a sealed one, as far as the people are concerned. For more than a thousand years, the Armenians have been subject to the bitterest persecutions, and during these centuries they have willingly chosen death with terrible torture, rather than prove false to their faith.

Culture and Education.

As is pointed out by a recent writer, and generally admitted to be true, the strong tendency to disagree among themselves has greatly weakened their national character; and the wily Turks have repeatedly taken advantage of their suspicions of each other, and their internal rivalries, by playing one party off against another.

There can be no question, but that the Armenians are the most intelligent of all the people of Eastern Turkey, and in Western Turkey, their only rivals are the Greeks. For more than a score of years, Armenian young men have attained high scholarships in the universities of Europe and America; and the eager desire among the people for a liberal education, is very marked.

It is worthy of note, especially in this part of the world, that this people give special encouragement to female education; and it was my pleasure to address a college of two hundred and fifty Armenian girls in Smyrna last week, where there was every indication of culture and refinement.

Traders and Farmers.

The Armenian is the trader and banker of this part of the world. The Mohammedan is no match for him, and this is where the rub lies. An impartial judge, who is neither a Christian nor a Moham-

medan, informed me in an interview, yesterday, that if you put five Armenian shopkeepers on the same street with ten Mahommedans, in a short while, provided both are granted the same privileges, the former will control the whole business, from one end of the street to the other.

Although the Turkish government has imposed upon them the most unjust laws, and excessive taxes, they have kept well to the front, and until these persecutions and massacres commenced, some of the leading business operations in the country were in their hands. They are also the leading artisans and farmers. I have the statement from a reliable source, that twenty-five years ago, in certain large sections, the land was owned almost entirely by Moslems, but rented and farmed by the Armenians; but lack of industry on the part of the Moham-medans, has led them to sell many of their large estates to the Armenians, many of whom became proprietor farmers. A Turkish governor is quoted as saying, that if the Armenians should suddenly emigrate or be expelled from Eastern Turkey, the Moslem would necessarily follow soon, as there was not enough commercial enterprise and ability, coupled with industry, in the Turkish population, to meet the absolute needs of the people.

Home and Family.

While at one time in their history, they gained distinction as warriors, they seem at present to be

domestic in thought and habits; and apparently they are possessed with little military ambition, or desire to rule. I have had the privilege of seeing something of their home living, and seldom have I seen sweeter pictures of domestic life, than were witnessed in their quiet family circles. Their home government is patriarchal, the father ruling the household as long as he lives, and at his death, the eldest son takes his place at the head of the family. Children have the highest respect for their parents, and they never become too old to seek the counsel, and obey the word of father and mother; and especial respect is given to the aged.

An Unmixed Race.

In the eloquent words of another, "Here we have a race old in National history when Alexander invaded the East, and with its star of Empire turning towards decline when the Cæsars were at the height of their power; a nation not mingling in marriage with men and women of another faith and blood, now as pure in its descent from the undiscovered ancestors of nearly three decades of centuries ago, as the Hebrews stand unmixed with Gentile blood; with a language, a literature, a national church distinctively its own, and yet a nation without a country, without a protector or friend in all God's world.

"This is not because it has sinned, but because it has been terribly sinned against; not because of its

intellectual, or moral, or physical weakness, but because it has little to offer in return for the service which the common brotherhood of man among nations should prompt the Christian nations of the world to render."

In all her varied history, I suppose that the sky over the national life of Armenia, was never so starless as it is to-day. The great powers of the European continent turn deaf ears to her cries, some of them apparently giving indirect indorsement to the rotten rule, satanic savagery and murderous madness of the Moslem Sultan; and if substantial aid is rendered, in putting bread in the mouths of these widowed, orphaned and plundered thousands, and in creating a world-wide sentiment in their favor, it must come from that country, which is to-day the hope of the world and the inspiration of mankind—generous, liberty-loving America.

Appalling Destitution.

Recent letters from Erzeroum, which are before me, state that relief is now afforded to over 50,000 destitute persons in that province. It is not attempted to relieve poverty; the only thought is to keep people alive. Let a few cases, recently examined, suffice to illustrate the present appalling state of the Christian population of the province of Erzeroum.

One young man came for aid, who had walked ninety miles, through dangerous districts. His statement was as follows: There are eighty-five Armenian houses in the village, to which he belongs. Every house was plundered, and many persons were killed. The survivors were saved by embracing Islam. An order from the government was subsequently received, permitting the Armenians to return to the faith of their fathers. Even then, fifteen families, from fear of their Turkish neighbors, dared not renounce their recently adopted faith. The massacre occurred when the grain in the fields was ripe. No one dared go out of the village to reap it. The Kurds came, divided the fields among themselves, and cut and carried away the grain.

The present destitution is indescribable. Several persons have died of hunger. The young man's father and brother were killed, and he left a wife and several small children in the deepest want, that he might come and present a statement of the need of his village, and of three other villages equally needy.

Grinding Oppression.

During the first week in May, fifty-seven villagers came to Erzeroum from another group of eight villages seventy-five miles away. They came to represent their sad condition to the relief committee, and to appeal also to the governor of the province, for oxen, agricultural implements, and grain seed,

and especially for protection from the lawless Kurds, among whom they dwell.

They had been kept from starvation during the winter, by the aid of the relief committee, for which they were most thankful. But the Spring had come; and they had no seed to sow, no oxen, no plows, no harrows, and even if they had all these, they would not dare to go outside the village to the fields, fearing the Kurds would fall upon them. Even if we sow our fields, they said, we have no assurance that we can reap them, and if we succeed in sowing our fields and reaping the grain, we have no assurance that the Kurds will not come upon us in the Autumn, and plunder us again. Is there no escape? Is there no deliverer? We are willing, they said, to sacrifice our houses, our lands, yea, and the very clothes we have on, if we can only find relief from this grinding oppression, anxiety and danger.

Kurdish Robbers.

Here is the story in brief, of the attack upon one of the above named villages. The Kurds swooped down upon the village without any warning. On seeing them approach, mothers took their babes, fathers and elder brothers grasped the hands of the younger children, and all the villagers, save a few old and infirm persons, made a rush for the hills. There was no time for any preparation, and many of the villagers fled with nothing on save their

cotton garments. The weather was very cold, and the snow was falling. From the hilltop to which they had fled, they could hear the cries of the assaulted, and of the children in a neighboring village. After the Kurds had been busy for six hours, carrying away the goods of the villagers, and driving off their cattle, an officer from the local seat of government, a town six miles away, came and compelled the Kurds to vacate the village. He then, said a villager, called to us, and with assurances that he had come to protect us, induced us to descend.

He demanded that we deliver up our guns. We protested that we had no guns. He insisted; but we firmly denied that we had weapons of any kind. While this interview was being held, the Kurds returned in large force, and threatened even the life of the officer. He informed us that he could not protect us, and advised us to again fly for our lives. We immediately scattered, most of us taking the road to a village six miles away. It was already late in the evening, cold and snowy. Our sufferings on the way were indescribable. Several young children died, and a very few, if any, escaped subsequent illness from exposure.

Pillage and Murder.

Happy were those of our village, twelve in number, who had been killed by the Kurds, exclaimed one of these wretched creatures. For ten days, we

did not dare to return to our village, and when we did return, what a scene of desolation presented itself to us. Everything portable was gone. All livestock of every kind, driven away. The very doors of our houses were carried away, and, in some cases, the houses were pulled down and the timber taken. As all the bedding of the village was gone, they have slept on hay or straw, and as the doors of their houses had been carried away, for months they had been exposed, through the long nights, to the bitter wintry blasts. All the villagers have been ill with colds, and many have died from the effects of exposure. The representative of another village, after having given similar experiences of attack, flight, massacre, pillage, exposure and destitution, ended the sad recital with the words: "Two of my nephews, grown up young men, who had wives and children, followed after the Kurds, with the hope of recovering some of their sheep. The Kurds murdered them and threw their bodies into the river." Then the poor old man burst into tears, and the hearts of all those who heard him, bled for him, and for the widows and fatherless children.

A Piteous Account.

While these and other villagers were giving their sad recital of oppression and bloodshed, a fine-looking old man entered, and all of the villagers rose to their feet, in token of respect. He was the

wealthiest and most influential man of the whole district. He owned the land on which was built a village of twenty-five houses, and all of the inhabitants were dependent upon him for work. He sowed as much as 3,000 bushels of grain in one season. He had accommodations for fifty or sixty travellers, and his house was open to all comers. According to the custom of Oriental hospitality, all travellers who became his guests, and their horses, received all they needed, free of charge.

This man said : " We are five brothers, all living together, a family of fifty souls. On the approach of the Kurds, we fled, and our movable property fell into their hands. They drove off 1,200 sheep. The government intervened subsequently, and two were returned to us, one ram and one ewe. They took 150 head of horned cattle, including all the draught oxen. Of the cattle, twelve were subsequently returned. They took twelve horses, of which, not one was returned. They left not a cart, not a plow, nor a harrow, nor a chain. They left the house utterly bare, carrying off all the grain, all winter provision, household utensils, clothes and bedding."

With evident emotion, the old man added : " And they killed my son, a clever young man of twenty-five years, who left a wife and four children. We are now destitute, I have not a penny in my pocket; and the coat I have on, I borrowed from a friendly Turk, that I might make a respectable appearance,

in calling upon you." And so the story goes. My informants are leading men in their villages, and their statements have been fully confirmed. These men received an utterly inadequate dole of wheat and started on their return journey of seventy-five miles, to make a distribution among their fellow villagers, widows and children, who are suffering from hunger and sickness, and are hoping against hope.

The Outbreak at Severek.

After some delay and difficulty, I have received the following facts about the outbreak at Severek. There were some intimations of it, but they were unheeded by the Christians. About noon the storm broke, the market was surrounded, and with the exits closely guarded, nearly all of the Christians at that time in the market, were killed in a short half hour. From there, the Turks went to the houses, and did considerable killing, but soon turned to plunder. By night, all of the Christians were pretty well relieved of their goods. The next few days, they killed the Christians one by one, and also spent much time in digging up floors, to find monies hidden away there. Large numbers turned Moslem, and so saved their lives. These were,—very many of them at least—circumcised, and I think, all kept Ramadan. One creditable point appears in Severek. Those who could get to Moslem houses and appeal for help, were usually taken in

and saved, *i. e.*, protected, temporarily at least. The Christians were kept in this way, scattered through Moslem houses, for three weeks. By this time, the houses of the Christians were sufficiently dug up, broken down, etc., to make sure that no money nor valuables were left anywhere, and they were allowed to return home.

Moslem Sympathy.

The plundering being completed here, and many of their friends and relatives having been killed, of course their going home was, to the last degree, sad. When they went home, they had nothing. Subsequently, acquaintances among the Moslems began to pity them; and little by little they were given enough barely to cover them.

Beds were also lent them. They began to beg, to do service in Moslem houses, and to turn a penny any way possible. Once, considerable wheat was collected, and the very poor had about two bushels apiece doled out to them. They were glad enough to get it. From Constantinople, including thirty pounds from the Archbishop, two hundred and five Turkish pounds, have been sent them.

In consequence of the late massacre, there were said to be 500 widows here. This number is, perhaps, too large, but the number is certainly very great.

I was told, that at Diarbekir, it was possible for single women to get work.

Begging Widows.

Now the Severeck widows are begging, though their condition is somewhat alleviated by the 205 Turkish pounds sent there. The artisans and those who have trades, seem to be beginning work, and they are doing fairly well. But most of those who were merchants, cannot begin. And the poor widows have no resources at all. In most of the houses, the bedding is liable to be withdrawn at any time, as it is only a loan.

The Syrians here were treated as badly as the Armenians, and even worse, as their quarter is in a more exposed place. Armenians from the town of Choonkoosh, not far away, were also sufferers. The Armenian church was torn down; and the Protestant pastor, (Syrian) and Armenian priests were all killed. Armenian Catholic priests remained alive. They have now a good Caimakam, who is, day by day, making their lives more endurable. He is ably seconded by a military head, a major acting as brevet-colonel. One or two women were killed for attempting to defend their husbands. Such is a meagre account of affairs in Severeck.

The First Mohammedan Massacre.

The fact must not be forgotten that the Armenians inherited this land nearly as far back as the days of the Flood, and, according to the biblical account, the

Ark rested on Ararat, the central mountain of Armenia. They are the direct descendants of Japhet, and, belonging to the Caucasian family, they claim kin, both by blood and belief, to the great Christian nations of the earth. Although they did not acknowledge Christianity as a national religion until the third century, they received the teachings of Christ in the first century of the Christian era, and tradition tells us, that they offered Christ refuge from His persecutors, which He declined, but sent to them Thaddeus and Bartholomew, to teach them. They met their Mohammedan enemies, first in 1636, when they were defeated in battle, and twelve thousand men, women and children were massacred.

Since then, the bloody tide of persecution and death has nearly continuously swept over their land, and during this time, millions have died heroic martyrs to the cause of Christ. The Armenian nation has been decreased from twenty-five millions to less than four millions, and if the present course is pursued by the Turkish Government and the European powers, the nation will be exterminated.

Broken Treaties.

When the Mohammedans under Mahomet II, captured Constantinople in the fifteenth century, they found that civil and religious liberty was tolerated.

But when the followers of Mahomet took possession of the city, they attempted to turn back the

tide of Christian civilization. The law of Islam is, that all who live on Mohammedan soil, must be Mohammedans, or die, but the Sultan may spare a tributary as a slave or an alien, if expedient. As it was impracticable in 1453 either to enslave, banish, or exterminate the Byzantines and their alien populations from their newly acquired Empire, without depopulating the country, they were allowed to remain, and their privileges, social, civil and religious, were recognized, as a political necessity. The Roman Emperor had already granted to the Turkish residents of Constantinople the right to be ruled by Moslem law, administered by their own judges, previous to this conquest, thus extending to them the "Extra territorial rights" which are recognized to-day, but which the Turks are trying to subvert to the murderous system of Mohammedanism.

The Treaty of Paris.

In 1856, after the close of the Crimean war, the following Firman of the Sultan was attached to it, and became a part of the treaty of Paris, between Turkey and the powers of Europe. "My Sublime Porte, will take energetic measures to insure to each sect whatever be the number of its adherents, entire freedom in the exercise of its religion. Every distinction or designation tending to make any class whatever, of the subjects of my Empire inferior to another class, on account of their religion, language

or race, shall be forever effaced from the administration protocol.

“As all forms of religion are and shall be freely professed in my domains, no subject of my Empire shall be hindered in the exercise of the religion that he professes, nor shall he be in any way annoyed on this account. No one shall be compelled to change his religion. It shall be lawful for foreigners to possess landed property in my domain, conforming themselves, and police regulations, and having the same charges as the native inhabitants. The taxes are to be levied under the same denomination from all the subjects of my Empire, without distinction of class or religion.” Consequent events prove how well this treaty has been kept.

The Treaty of Berlin, of 1878,

which was signed, not only by Turkey, but also by Austria, England, France, Germany, Italy, and Russia, guaranteed absolute protection to Armenia. The sixty-first article of this treaty, reads as follows : “The Sublime Porte, undertakes to carry out without further delay, the ameliorations and reforms demanded by local requirements in the various provinces inhabited by the Armenians, and to guarantee their security against the Circassians and the Kurds. It will make known periodically the steps taken to this effect to the Powers, who will superintend their application.”

The sixty-second article reads: "The Sublime Porte having expressed the intention to maintain the principle of religious liberty, and give it the widest scope, the contracting parties take note of this spontaneous declaration. In no part of the Ottoman Empire, shall difference of religion be alleged against any person, as a ground of exclusion or incapacity as regards the discharge of civil and political rights, admission to the public employments, functions and honors, or the exercise of the various professions and industries. All persons shall be admitted without distinction of religion, to give evidence before tribunals. The freedom and outward service of all forms of worship are assured to all, and no hindrance shall be offered either to the Hierarchial organizations of the various communions, or to their relations to their spiritual chiefs. The right of official protection is accorded to religious and charitable establishments." This treaty, which was the result of a conference of the powers in 1878, was intended to take the place of the treaty of San Stefano, signed by Turkey, as the victorious Russian armies and their liberated allies were closing in on Constantinople from the North, and sweeping triumphantly from Armenia, led by an Armenian general from the East.

This was an outburst of popular indignation on the part of Russia, over the outrages in Bulgaria, which would have wiped out the Ottoman Empire, but for the powers of Europe, which interposed for

selfish interests, Great Britain going so far as to form her present offensive and defensive alliance with the Turkish government, thus protecting the Sultan's domains in Asia from further Russian aggression.

The Cyprus Treaty.

In return for this infernal agreement between "the leading nations of Christendom" and the head of heathendom, the island of Cyprus was ceded to Great Britain, to enable her to fulfil her part of the compact; and the Sultan's government promised "to introduce necessary reforms, to be agreed upon later between the two powers, into the government, and for the protection of the Christian and other subjects of the Porte in these territories."

The Reign of Terror under these Treaties

is too horrible to dwell upon. More than a hundred thousand human beings have been unmercifully massacred, not to speak of the untold sufferings of at least a million homeless, naked, starving, foodless and friendless men and women, for whose protection these treaties were supposed to have been signed. It is well for us to notice how the treaty of 1830, between the United States of America and the Ottoman Empire, has been disregarded. Article four, of this treaty, reads thus: "Citizens of the United States of America, quietly pursuing their commerce,

and not being charged or convicted with any crime or offence, shall not be molested, and even when they have committed some offence, they shall not be arrested and put in prison by the local authorities, but they shall be tried by their own minister or Consul, and punished according to their offence, following in this respect the usages of other Franks"—meaning Caucasian nations.

Now this Treaty, like all others signed by the Turkish Government, has been repeatedly violated. Americans have been persecuted more than once; one receiving ten sword-cuts from the son of an influential Kurdish chief, and having been bound hand and foot, was cast into the bushes to perish, near the village of Bitlis. Although this matter was brought to the attention of the Sultan of Constantinople, the Government has made no reparation, in any respect. It will also be remembered, that an American citizen, representing an American periodical, was robbed and murdered in Turkey, and his murderers, though reported to the Government, remained unpunished, and the Sublime Porte, has so far ignored all demands for redress. I was in Asia Minor, during this year, when an honored American citizen, was illegally seized by Turkish authorities, and held as a prisoner, in spite of Consular protest. His release was repeatedly demanded, but the demands were completely ignored, until at last a telegram was sent, for a war vessel to enforce the Treaty right. When the cowardly Turks became

aware of the telegram, they instantly released their prisoner, who proceeded to Constantinople, to stand trial in accordance with the Treaty of 1830, between the United States of America and the Ottoman Empire, although the charges against him were known to be ridiculously false.

Relief for Armenians.

Anxious to learn what has been done for the suffering Armenians, I at last secured a statement from a gentleman living in Harpoot, who is distributing funds and provisions. The system of relief comprises several distinct departments.

First.—The bread distribution. We have men who investigate the needs of the people in the city, whether natives or refugees, and give them tickets for bread at the rate of two loaves for each adult. The government gives three loaves for soldiers and gendarmes. These tickets they carry to the bakers with whom we have contracted to furnish bread, and the bakers settle with us by means of these tickets. These bakers are kept busy in supplying the needy, who are for the most part refugees from other places. The number now on our list is 2,379, but it increases from week to week, in spite of the closest scrutiny of the lists, to keep out those who could by any means live without help. We have committees in various wards of the city to examine the lists. One of our number looks after the dis-

tribution of the tickets, and the settlement of the accounts with bakers.

Aid to Refugees.

Second.—Aid to refugees. This is under the care of a commission. They give aid to 1,910 souls. We are trying to get these refugees to go back to their villages as soon as possible, but they cannot go just yet.

Third.—The making of beds and underclothing. This department is under the care of two ladies. We rented a house, where they employ needy women to make suits of underclothing and beds. The sewing is given out to women who take it to their homes, and make suits of underclothing, for one and a half piasters. They can make about one suit per day. This enables many poor women to keep their families supplied with bread. Over three hundred women have been employed in this way. From this centre, we send out clothes and beds to the villages, and supply the refugees who come here. The women also make stockings, which we buy of them. From this department also, we send out cotton to the villages, to be spun into thread, the thread we give to weavers to be made into cloth, and the cloth we use for clothing, paying for the work at each step. In this way, many families are helped along.

Industrial Help.

Fourth.—The industrial relief for men. We have furnished work to a number of men, in clearing away the ruins of our burnt buildings, and getting ready to build. Many families are aided in this way, which must have otherwise been put on the bread list. I have kept a careful account of this list, and we shall pay back a portion of the expense into the relief fund, on account of the work done for the college, although most of the work would have been left, were it not for our desire to help men, without pauperizing them. The wages paid are very low.

Fifth.—The distribution of money to the towns and villages. The peculiar conditions existing have made it seem to us better to give money, than grain or other food stuffs. We are trying to aid a people who are famishing, with plenty to eat all around them. The harvests were better than usual this year, and there is food which can be bought, for those who have it, prefer money to grain. Moreover, money is small in bulk, and can be distributed, without attracting attention, as loads of grain, etc., would do.

Distribution of Money and Clothing.

The winter has been an unusually open one, and the villagers have come to us in throngs. We have

lists, carefully prepared, of the needy in each village, keeping out, so far as possible, all who can live without help. The lists from the Harpoot villages, are prepared by the central commission in Mezreh. We have a commission here to certify the lists from the Palu regions. We have also another commission to examine and certify lists from Charsanjak villages. After the lists have been certified, and recorded in our books, I pay at the rate of ten piasters for adults, and five for children. We expect these rations to last about one month, but we have made it go longer than a month, for most villages, because we have not money enough to pay oftener. In Malatia, Arabkir, Peri, Charsanjak, Chemishgesek, Choonkoosh, and Egin, and the Aghun villages, aid is distributed through the commissions in those places, who send us their lists, and reports of distribution. We make this a *condition* of their receiving aid.

The clothing sent from Constantinople, has been distributed in Malatia (19 bales), Arabkir (10 bales), Palu (2 bales), Aghun villages (2 bales), Mezreh and Harpoot (4 bales), and there are 18 bales here now, and to be distributed this week. They have just arrived, and will be distributed at once.

We are just beginning our second payment to villagers. I hold back all I can, in order to make the money go as far as possible, although it almost wears me out, to stand up against the constant pressure of want and misery. We have aided up

to the present time, 9,655 families, containing 54,586 souls, besides the Egin villages, the report of which is not yet at hand. The villagers have been able to travel, and come to us quite freely, and in this way, thousands have been helped, to whom we could not have gone in person.

Appeal for Contributions.

Sixth.—General observations. The tremendous size of the problem facing us, grows upon us as we go on. I do not think that any centre in the country is surrounded with such a vast number of destitute people, as is Harpoot. The number of the needy increases because many who had a little food, have now exhausted their store. For multitudes, the summer will bring no alleviation of their distress. There are thousands of widows and orphans, thrown upon the world, and with no bread winners. There are artisans without tools, farmers without seed or cattle, and people without houses. What are they to do? The prospect is awful. This stirring appeal lies before me: I hope you may be able to give us means to help us, at least in the matter of seed and cattle, but to maintain the present lines of relief work only, down to the end of the month, we dare not estimate less than ten thousand liras (T. 10,000). Our rate of expenditures is now more than a thousand liras, per week. Choonkoosh, is just opening for relief operations. In Egin the

number of needy is increasing, as it is also in all parts of our field. If we make any adequate provision for beds, and clothing, ten thousand liras will not be enough. This estimate takes no account of houses burned, cattle stolen, tools destroyed, people left without any means of support. It leaves out of sight the effort to set the people on their feet again. It is concerned simply with the task of prolonging their lives in the pit into which they have fallen. As we consider matters, it seems to us that the estimate of 100,000 destitute people in this field, is not exaggerated. If we should reckon on giving one lira for each destitute soul, it would require 100,000 liras, and one lira per soul is not an extravagant estimate, if people are to be at all adequately clothed and fed. The point I wish to bring out, is, that our relief work is now on the lowest possible scale. We cut off from our lists thousands who are really needy, because they can manage to live, and our concern now, is to save lives, not to make it comfortable, much as we long to do that also.

Danger of Epidemics.

I am sure that it would be difficult to comprehend the awful state of things at Harpoot. Yesterday, I had a group of refugees in my room. The odor of their persons was almost unendurable. All of these men were merchants and well-to-do farmers, a few months since. In such a state of things, the danger

of disease and epidemics is greatly increased. It is not a district that has suffered, but a kingdom desolated, and a nation in danger of perishing. Our hearts almost faint, when we consider the magnitude of the problem, but we must strive to get it before you. Please do not consider this rhetoric or exaggeration, I dare not exaggerate in the present situation. I am constantly putting restraint upon my words, lest I should say anything more than the sober truth, the awful facts of the situation. I am still more doubtful whether my estimate is large enough. New villagers keep coming in, whose supplies are exhausted, and my estimate of souls helped has already fallen behind the reality, by six or seven thousand. From a different source of information, I learn that there are no less than eight thousand widows in one city in this district, whose husbands were murdered, and thousands of orphans are being fed by contributions from England and America.

A Hopeless Condition.

An Armenian, who was the wealthiest man in his town, said: "I had twenty yoke of buffaloes, besides many oxen, cows and sheep. The Kurds attacked us. Many were killed; but a few of us escaped. On returning to our village, I found my house empty, farming implements all gone, my live stock driven off. The one thing that escaped was my hay. This,

as is our custom, was tied in bundles, and stacked upon my buildings. [All buildings in this part of the country have flat roofs.] In former years the government collected taxes in kind. This year the tax-gatherer demanded money. He came in winter, when all the exposed bundles were soaked with rain, and frozen with ice. One of these was selected and weighed. It weighed 61 pounds. When dry, it would weigh 35 pounds. Counting all the bundles, wet and dry, he estimated them at 61 pounds each. Then valuing the total, he demanded 10 per cent., which amounted to over five pounds."

You will notice that he had to pay taxes on stock, over 40 per cent. of which was water. We know something of "watering stock" in other countries. The above is the Oriental method. The poor fellow could not pay the bill, and it now stands against him. So the story goes! The deeper one delves into the "slough of despond," the more hopeless one feels for the future of these poor people. The narrators of these experiences, are the leading men in their villages. The truth of their statements, we have fully confirmed. What could we say to these poor destitute people! Any words of comfort we might offer seemed idle mockery. After pointing them to the Source of all comfort and consolation, we could only assure them of our sincere sympathy, and distribute among them provisions from English and American friends.

At Stamboul.

The savage work of the Sultan and his followers, is going on here in Constantinople. The President of the largest foreign college in Asia Minor, who bears a name that is greatly honored in America, told me, that last week, 1,500 Armenians were imprisoned in the city; that all available space in the prisons were crowded with these perfectly innocent men, and that every night, special trains were loaded with Armenians, taking them, no one knew where. The Sultan is just now greatly agitated in reference to the murder of the Shah of Persia. It is a fact that is not generally known, that the man who assassinated the Shah, was the guest of the Sultan not less than a year ago for more than two months; and the man who planned the conspiracy, is now in Constantinople, drawing a salary from the Turkish government of 75 pounds per month. A demand by the Persian government has been made for the delivery of this man, but the Sultan declines to give him up. How long can all this last?

Atrocities at Zile.

Zile is a town of 5,000 houses, 350 to 450 being Armenian, 15 to 20 Greek, the rest Turkish. After the announcement of the scheme of reforms, when disastrous events were reported of other cities, 1,200 Rediff soldiers were drafted, and half of them being

quartered in a khan, the other half being stationed in and about the city, it was hoped that Zile would be left in safety. But threats from the Turkish population being heard, and increasing, the Armenians grew fearful; and some desiring to close their shops, and remove their goods to their houses, were prevented by the officers, who called the principal men of the Armenians, assured them that there was nothing to fear, and urged them to continue their business. At the time of the annual "gaire" in Zile, the authorities sent out of the city, the crowd of Circassians, Kurds, and other villagers who had gathered, leaving the city to its usual inhabitants. The Armenian fear increasing, the governor sent them a document, saying: "The government is making all this expense for your protection, and for you to show fear, is an insult to the government, for which I will treat you as rebels, and determine your punishment." Most Armenian shop-keepers returned to their places, and of those whose business did not require shops, fifty or sixty of the principal men were collected by the police at a casino, in the market, under pretence of business about taxes. At noon, the trumpet was blown, and the Turks, soldiers, and civilians together, began to assault the Armenians with the cry, "Down with the Armenians; this is the Sultan's order. Real estate to the crown, commodities to plunder." The captain gave orders to forty or fifty soldiers to open fire. They obeyed, and when the Armenians tried to run from the

market to their houses, they found soldiers stationed in the quarters as well as the armed Turkish mob, neither of whom showed any quarter to the Christians. Of those in the Casino, all but fifteen or twenty were killed ; the latter escaped one by one, though wounded. In two hours, two hundred shops were looted. The governor called to the crowd: "Be active, don't fail in killing, plundering, or praying for the Sultan." The other officers joined in the killing. A major attended to the distribution of the cartridges, as the supply was exhausted. The officers arranged to have the most valuable plunder secured by their men, for themselves.

The Savage Turk.

From the market, the attack proceeded to the different quarters of the city. The soldiers fired over walls, into upper windows, and at anyone in sight. Under cover of their fire, the mob burst open gates, delivered up remaining inmates, and sacked the houses. A prominent man, long a member of the "Irade Mejlisi," was killed with his two sons, and thrown from the upper window.

A woman tried to intercede for her husband, and was killed with him, their young babe sharing their fate. An old man eighty years old, was killed by the mob, and then his skull was broken in pieces, by a man equally as aged. A young man was halted by the crowd, and a man put a revolver in the hand

of his son, a lad of eight or ten years, saying : "Shoot, my boy, and learn how to kill giaours." The alternative of life on the acceptance of Mohamadanism was commonly offered. One, a priest, bared his own heart to the weapons about him, rather than deny Christ. He was killed. Another said : "I do not believe in Mohammedanism, but I will die for the honor of Christ, in the Name of the Father, and of the Son, and of the Holy Ghost." He was bayoneted to death.

In all, 200 shops and 300 houses were looted, 150 to 200 were killed, 50 to 60 wounded. One hour before sunset, the trumpet was blown again, and the mob began to desist, though some could not be called from the spoils till sunset put an end to activity, and gave the remaining Armenians time to realize the horror of the situation. When the trumpet blew, it was announced by a cryer that the remaining Armenians would be gathered to the government for protection, but only 15 or 20 could then be found. They were taken to the government house, helped along when they fainted at the sight of the corpses in the street, by the butt-end of guns. They were told that they would be killed by sunrise, unless they turned Moslems, and turbans of green and white were wound about their heads, in the attempt to force them to change their faith; and the same alternative was pressed on those who took refuge in Turkish houses.

Piles of the Murdered.

During the night, the dead were gathered in wagons, and carried to trash piles, outside of the city. Though some wounded begged to be carried home, they were killed, and carted away with the rest. Bodies were thrown from the upper stories, and dragged by cords tied to the feet. The next day, one hundred were buried in one trench in the Armenian cemetery; of whom, all but three were cut and hacked beyond recognition, as testify the doctors and priests in attendance. The burial place of the rest is unknown to this day. The Armenians hid in garrets, under straw or manure, and many in the houses of the Turks. The latter sheltered them, first in hope of winning them to Islam, second in hope of money reward, and third, in a few cases out of friendship or humanity. The Protestant preacher and his family were saved, and the church premises untouched, apparently owing to the friendship of one Turkish woman. The next day, all were gathered to the government, where they were urged to become Mohammedans. "Don't rely on European Christians," was said, "the English have fled with their fleets. The Russians have accepted Mohammedanism." Two persons became Mohammedans. A score of men were imprisoned, charged with being leaders in the revolution. There had never been a revolutionary society in the place. When orders came for exami-

nation into the "event," two Turks were imprisoned. They bawled out: "The governor gave orders, and we killed and plundered; now will they put us in prison?" Next day, they were quietly released. The total loss is reckoned at one hundred and fifty to two hundred thousand Turkish pounds. Ten of the slain were women, twenty or thirty, children. Those who escaped are bereft of everything. One thousand five hundred persons, are in sorest need of aid from fellow Christians. News is very slow in reaching us, as to these events. Last week a reliable man came from there, and for the first time we heard the full account. He carried back a wagon load of bedding and clothing given here, and twenty liras. Doubtless, more aid will be sent soon.

Official Estimates.

I see no reason to modify my former statement, to the effect, that about 90,000 Armenians in the Sivas province are dependent upon what is given them to keep them from starvation. Thus far, relief in this province, as far as it has been given by foreigners, has been limited to the smallest possible amount, but the destitution is increasing, and those who are distributing relief should know what further sums they may expect. Many of the people are now compelled to live on roots found in certain portions of the country. Arrangements had been made for the relief of the district about

Gemerek, but a letter just at hand, states: "The Vali of Sivas has refused to allow this to be done." Unless definite instructions are sent from Constantinople to the Vali, to allow relief to be distributed, it will be difficult to do so.

Turkish Statistics for Seven Districts.

With estimated losses for two months only, from September 30th to November 30th, 1895.

Armenian population in large towns.....	177,700.
Reduced to starvation, about.....	75,000.
Killed, according to estimates...	20,000.
Number of Armenian villages, formerly.....	3,300.
Number of Armenian villages, destroyed.....	2,500.
Armenians living in villages, formerly.....	538,500.
Reduced to starvation.....	350,000.

From the above figures, it appears that the average number of inhabitants was, for each village, 163. Allowing for each of the 2,500 destroyed only one hundred killed, it would make the loss of life from villages alone, 250,000. Cutting this estimate in two would leave 125,000, which is 25,000 more than has been claimed by the highest figures, which doubtless fall far short of the actual facts.

In view of the increasing destitution, and larger demands for help, I consider that at least 10,000 pounds will be required to carry on this work.

The Situation at Gurun.

I have just received an exact census of the needy and destitute among the Armenians at Gurun. My informant says: I visited the place, some time ago, and I am prepared to confirm from what I then saw, the correctness of the census I have received. To attempt to describe the condition of the people, is beyond my power. The inky blackness of the ground as far as the eye can reach over what was once a beautiful and attractive place, showed me at a glance, what a terrible foe fire can become. The prostrate walls of fifteen or sixteen hundred homes, that formerly were nestled so cosily in the midst of as many thrifty fruit gardens, were only to be seen where once was every indication of prosperity and contentment.

As I entered one ruined domicile after another, I heard only the piercing cry of anguish from the lips of the bereft wife or mother. The surviving people were huddled together in herds in stables; sometimes in a solitary room, left from the general wreck, all that remained standing of a once comfortable home. The miserable people were clothed in rags, confined only to the person by a string around the waist, and this constituted all the wearers had to cover their

bodies. The government was attempting to issue rations to the miserable people. The ration consisted of a part of a measure of wheat for each person, doled out once in five days. A private letter from Mardin, just to hand, contains these words: "About the first of April, the police began to make careful inquiries about the relief work, where the money came from, how much had come, where we were distributing, to how many, etc., etc. The next day they made a report to the Mutesarif, that hereafter there should be no distribution without the presence of a government official. The same day, I had a telegram from our distributing agent, whom he had sent to Redwan, saying that the Mudir of Redwan had arrested him, and sent him under guard to Sert, and that he was now in prison. A few days after, word was sent to the police, that there was to be a distribution in the monastery as usual, and request was made that some one be appointed to be present. We waited five hours, and no one came.

Distribution Prohibited.

"I then ordered the distribution to proceed. Two days later, I sent in a financial report to the Mutesarif, of contributions received and distributed, as he had requested me; and also a paper asking him to inform us, to whom we should look for the appointing of a government official, whose business it should be to be present at our distributions.

Next day, I received his official reply, in which he said, that not only I should not have asked such a question, but that I had no right to make any distribution at all, and that accordingly I must turn over the balance of relief money to the government committee of distribution. Next day (his note reached me at sunset), I sent out word to all our distributing agents, to quit work until further notice. I also telegraphed the Central committee at Constantinople, that the government committee wanted me to hand over the money, and that I waited their order. In a few days, reply came to the effect, that according to the order from the Sublime Porte, the only condition to be complied with, was that an authorized official from the local commission of the government should be present at our distribution. I conveyed this information to the Mutesarif in a second note, and asked his pleasure. He verbally denied that he had ordered the money to be paid to the local government committee. This is now the fourth day since I asked his pleasure, and it has not yet been declared. To-day, I received a telegram from Sert, in which our agent said, he was to start to Mardin, under guard. Meanwhile, these ten days of suspension of the distribution have tired me more than twenty-four days of steady relief work, as it is very trying to refuse aid to hungry mortals, and those who have nothing to sleep on or to throw over them as they return to their damp houses in the village, which have neither doors, nor window

shutters (the plunderers not only sacked the houses, but carried off the doors and window shutters, and other loose parts of the buildings)."

If this Fabian policy is continued twenty days longer, more will die of hunger than were slain by the sword. It behooves the people of Europe and America, to know well that as Sassoun grew to the dimensions of seven vilayets last fall, so now, the question is not the destruction of the Armenian nation, but the larger one of the extermination of all Christians.

The situation here is still uncertain. The villagers about here do not dare to leave the monastery, to which they have fled for refuge, and return to their villages. Christians do not dare to go about, either on the plain, or in the mountains, unless accompanied by friendly Moslems.

In view of the widespread sympathy that is now being manifested in both England and America for this practically enslaved and down-trodden race, in the overwhelming calamities that have so recently befallen them, it may be reasonably supposed that the governments and peoples of these two countries are interested in the asking and answering of the question: "What is to become of the Armenians?"

Whether we regard this question as referring to a choice between Islam or the sword on the one hand, or to a choice between a continued struggle for existence under Moslem oppression and extortion, with the constant additional dread of torture and massacre,

and complete emancipation in some form or the other, it is a question which forces itself upon the Christian world to-day for solution. If we are to judge by the attitude of the great powers of Christendom toward the Armenians in their indescribable sufferings during the past months, England and America are the only two nations that choose to concern themselves with the present and ultimate fate of these people. It is for this reason that the arms of the Armenians are to-day outstretched toward Anglo-Saxon Christendom for hope and deliverance.

Attitude of the Powers.

To those who know the situation as it stands here to-day, in Asiatic Turkey, the future holds not a single ray of hope for any permanent betterment of the condition of the Armenians, so long as the Ottoman Empire holds together ; and the apparent determination of the European powers that it shall not go to pieces so long as they can agree together to bolster it up, leaves but little prospect of relief from that source. The utter inability of these powers to afford them any protection while they remain subjects of the Turkish government, and scattered as they are to-day in every corner of the Empire, has been so painfully demonstrated during the past few months, that no hope of help and protection can ever be reasonably expected in the future from Christian Europe. It has also been just as fully demonstrated

that some, at least, of the European governments are absolutely determined that no part or parcel of the Empire shall be assigned to them where they would enjoy any measure of independence, or opportunity to work out their own legitimate destiny. In a word, it has now become not only perfectly evident that the Sultan is to be allowed to work out his own will toward his Armenian subjects with impunity, so far, at least, as European interference is concerned, but it is also equally evident that it is the will of his Majesty to give them over to every form of cruel oppression and diabolical torture and outrage which his fanatical and inhuman followers may choose to devise and inflict upon them. This, then, is the answer to our question : "What is to become of the Armenians?"—so long, at least, as they remain the subjects of his Imperial Majesty, Abdul Hamid II. The history of the past few months is to be the history of the future. The only possible hope of even temporary amelioration is that which a change of rulers might bring. But even a change of rulers, or a change to a more responsible form of government, will not alter the attitude and spirit of Islam toward a subject Christian race.

The Work of Relief.

The noble and extensive relief work which is being carried on to-day, with the funds provided from England and America, attempts to do no more

than to provide daily bread in the smallest possible quantity that will sustain life, and clothing sufficient to hide their nakedness. This is being done at the outlay of about one half-penny per day for each one of the hundreds of thousands of destitute. During the past six months, relief equivalent to the sum of half a million of dollars, has been distributed. By this means many thousands of lives have been saved from literal starvation; and yet the condition of these sufferers to-day, cannot be said to be any real improvement upon what it was, when this relief work was undertaken. Farmers have been plundered of their implements for tilling the soil, and the seed with which to sow their fields. Artisans have been robbed of their tools, and the homes of these people have been utterly despoiled, while the shops of the merchants have been left bare. It is quite impossible with the funds furnished for relief work, to undertake to provide farmers, citizens and merchants, with those lost means of livelihood. Thousands of Moslems have become rich by the plunder and spoliation of their Armenian neighbors; and the 100,000 pounds sterling, which have already been contributed by the Christians of England and America, does not represent a tithe of the possessions of the Armenians which are to-day in the hands of their Moslem masters and oppressors. The tide of beneficence for relief cannot be expected to flow continually, and even if such were possible, it would not be desirable to attempt thus to support an utterly

impoverished race. On the other hand, the knowledge that to regain their former status of self-reliant industry, would simply make them the objects of the renewed and continued rapacity of their Moslem masters, operates seriously against renewed efforts to regain their former position. All this argues the urgent necessity of other and permanent measures of relief, under conditions fitted to stimulate and encourage honest industry.

A Colonization Scheme.

Every instinct of true manliness and Christian sympathy rises against the idea of abandoning the Armenians to the inevitable fate that awaits them as subjects of the Turkish Empire. God has other and higher purposes for them to serve as benefactors of our race, and shall we not seek to open to them the opportunities which will afford them deliverance from their present bondage and scope for enlarged activity and usefulness?

Do they wish to Emigrate?

The very suggestion of colonization raises at once a number of questions of primary and essential significance, and among these: Colonize where? Do they wish to emigrate? Will the Turkish authorities permit them to leave the country? Would such a scheme be practicable? Do they possess the qualities

essential to successful colonization, such as the power of adaptation to new surroundings and conditions? Are they desirable neighbors? etc., etc. In the space of the present paper, it will not be possible to discuss each of these questions, separately, and in detail. In answer to the question, "where?" I answer, unhesitatingly, in the United States and Canada. In view of the sympathy shown by the American and English governments, and the generous response of the people of these two nations to the appeals for relief, it may be taken for granted, that every facility would be offered for colonizing portions of the Western territories and provinces of the United States and Canada, with these people, and that they would receive welcome to our hospitable shores. "Do they wish to emigrate?" Let the thousands who have been imprisoned for attempting to emigrate, answer this question.

Will the Sultan allow it?

Will the Turkish government permit them to leave the country? Although the Turkish government has persisted in representing the Armenians as the only disturbing element to the peace and prosperity of the Empire, and as being the constant objects of Turkish pity and compassion, and toleration, it is a strange fact, that laws have been made prohibiting them on pain of severe penalties, from leaving the country. These laws, for some years

past, have been rigorously enforced; though in spite of this, some have escaped from this forced imprisonment by bribing port officials. Now, however, I learn the government has adopted a different policy, and is readily giving passports to Armenians who wish to emigrate. This fact would much facilitate any scheme for colonization which might now be undertaken. Even should the government again attempt to prevent the emigration of the Armenians, surely even those powers which are most fearful of disturbing the *status quo* of the "Eastern question," could be trusted at least to use their authority to compel the Sultan to refrain from any attempt to prevent any scheme for the emigration and colonizing of the Armenians.

Would it be Practicable?

Would a scheme for colonization be practicable? Of course, in the present impoverished state of a large portion of the Armenians in the interior provinces, any scheme for successful colonization would require the sanction and at least partial support of the American and British governments. The people of these two countries, could also be trusted to respond promptly and generously to an appeal to carry out any such scheme of practical and permanent relief, for those they are now supplying with daily bread and raiment. Government grants of land, or special facilities for easy purchase, would of

necessity become a factor in any such scheme. A very large proportion, however, of Armenians, would undertake to emigrate on their own charges, and would at once form a self-dependent element in each colony or community. I have every confidence in the practicability of colonization, if taken up in an earnest, determined spirit.

But it may be asked, would the Armenians make good colonists, and are they desirable neighbors? English and American missionaries, and others who have lived among the Armenians and who have had the best of facilities for studying their national characteristics, are accustomed to designate them, the "Anglo-Saxons," or "Yankees" of the Orient. It is unquestionable, that they possess some of the characteristics which distinguish the Anglo-Saxon race. They are hardy, energetic, and intelligent people. They are also progressive, and with the environments of our free Western institutions and civilization, and under the authority of capable and responsible governments, they would unquestionably become an important and stable factor in our Western life and progress. They are a peaceful and law-abiding race, devoted to agricultural and commercial pursuits. They possess also the faculty of becoming skilled artisans, and are both capable and eager for intellectual advancement. They wish to live at peace with their neighbors, and would most assuredly prove themselves not only good neighbors, but also, loyal devoted citizens of our responsible government.

Going to Cyprus.

An effort is now being quietly put forward by certain influential Englishmen, to transport the thousands of widows and orphans in Armenia, to the Island of Cyprus, where they would be granted land, and helped to, at least, partly support themselves. Difficulties that were expected, have arisen, but these are supposed not to be insurmountable. Hundreds of men have secretly escaped the country, but the shores are all patrolled; no Armenian is allowed to go from one village to another, without giving a full account of his movements, and without securing bond for his return in a certain number of days. Every road in Armenia is guarded by brutal Turkish soldiers, who shoot down Armenians on the least pretext; and we may depend upon it, that this wretched state of affairs will continue to exist, until some strong national voice is raised, and if necessary, some strong national arm is stretched forward in defence of a down-trodden race, that has on its neck, an iron heel, and over its prostrate body, the flashing sword of a heartless tyrant.

Destitution Increasing.

The two most alarming facts of the present situation in Asiatic Turkey are the renewals of the massacres and the diminution of the relief contributions from England and America.

This latter, in view of the daily increasing number of those who are utterly dependent upon these contributions for succor, threatens starvation to those who owe their lives to this beneficent relief work, during the past few months. From every centre (with the exception of Van) where relief work is being carried on, comes the same story of the increasing number of the destitute, who look to this source of relief as the last and only means of sustaining life. It is indeed feared by many that the worst has yet to come, and that famine and pestilence are all but inevitable during the approaching winter months. If agricultural implements and seed are provided for those who have survived in the extensive farming districts, where the villages have been entirely laid waste, it may be reasonably hoped that the reaping of the harvest will create a very large measure of self-dependence among those who are now obliged to rely wholly upon the help sent from England and America. If this provision is not made, the demand for succor will be as great six months hence as to-day.

As to the renewals of the massacres, perhaps it is too much to speak of the massacre at Kilis, a fortnight ago, under the appellation. If, however, the reports of this massacre are trustworthy (and we have no reason for discrediting them), it was of a sufficiently serious nature to excite the most anxious apprehensions. But whether a new programme of massacres has been drawn up, and we may expect a recurrence

of the bloody scenes of October, November and December, remains to be seen. Kilis is a town of considerable size, situated nearly midway between the seaport of Alexandretta and Aleppo. The reports of the number of Armenians killed vary from 100 to 200, while the number of wounded is said to be "some hundreds." No detail has as yet reached me here from Aintab, which is only about one day distant from Kilis, and in the absence of such direct and absolutely reliable testimony, we can only hope that the full truth will prove to be within the limit of the reports already on hand.

American Missions.

The only other item of special importance, is the issuing by his Imperial Majesty of an order, to the Governor of the interior provinces, authorizing the immediate expulsion of all the American missionaries from their vilayets. This was issued without any notification whatever to the British or American representatives in Constantinople, and it was not until three days later, that Sir Philip Currie obtained the intelligence of it through the British consul in the Moush district, where, it seems, the Governor, acting promptly on the authority of his master in Constantinople, had ordered the American missionaries in Bitlis to leave within forty-eight hours. Sir Philip Currie at once demanded the immediate cancelling of the order, and that a copy

of the new order issued to each of the Governors should be handed to him. Through his prompt and energetic action, his demands were executed without delay, and, I presume, but few of the missionaries are even yet aware of the crisis through which they have just passed. In view of the fact that the American missionaries are distributing the relief forwarded from England through the British government and its representative in Constantinople, Sir Philip Currie, he could justly claim that every one of the missionaries was an agent of the British government, and, as such, he had an equal right with the American representative to demand that they should be undisturbed in their sphere of service. His declaration that in this matter England and America stood together, had a most magical effect upon the Sultan's advisers, and doubtless increased his Majesty's present forebodings of the possibility of an alliance between these two powers. This is the spectre which now haunts his dreams, and the united action of the two representatives on this question seems to have had the effect of bringing him into immediate submission to Sir Philip Currie's peremptory demands.

Letters from Relief Corps.

The following extracts from letters, which I have received from Erzeroum and other places, will be read with interest, as showing the urgent

necessity for continued relief, and as illustrating the manner in which relief measures are now being carried out in many centres throughout the interior provinces.

Our work of relieving the destitute goes regularly on increasing in volume. In this province we are now helping over 50,000, and we have rejected thousands of applications. As I wrote you before, we are not attempting to relieve poverty, we are simply trying to keep people alive. Yesterday, a young man presented himself to us, who had walked ninety miles through dangerous districts, crossing two mountain ranges covered with snow. Briefly, his statement was this: "There are eighty-five Armenian houses in our village, every one of which was plundered. A large number were massacred. The remainder were saved, by embracing Islamism. An order from the government, subsequently received, permitted us to return to the Church of our fathers. Fifteen families, through fear of their Turkish neighbors, have not yet renounced their recently-adopted faith. The massacre occurred when the grain in our fields was ripe. We did not dare to go out of our village to reap it. The Kurds came, divided the fields among themselves, and harvested our crops as if they were their own. The present destitution is indescribable. Several have died of hunger. My father and brother were killed. I escaped as by a miracle. I left my wife and small children at home, accepted the risks of the road,

that I might come to lay before you the needs of the village, and that of three others, as needy as ours."

The General Distress.

Early this week, fifty-seven villagers from another district arrived. They represented eight villages. They came on foot, the whole distance of about seventy-five miles. We have been sending relief to the villages in question. On asking them their errand, they replied: "We have come to present our sad condition to you, and to appeal to the Governor for oxen, agricultural implements, grain seed, but especially for protection from the lawless Kurds, among whom we dwell. We are most thankful for your aid, without which many of us would have died of starvation. But now, the Spring has come, and we have no seed to sow, and if we had, we have no oxen to plow the soil, and if we had, we have no plows, and if we had, we have no barrows, and if we had all these, we would not dare to go outside our village to our farms, lest the Kurds fall upon us; and if we could sow our fields, we have no assurance that we would reap them, and if we had, we have no confidence that the Kurds would not make a rally upon us next Autumn, and plunder us again. Is there no way to escape from this country? Is there no deliverance? We are willing to sacrifice our homes and lands, yes, and the very clothes we have on, if we can only find relief from

this grinding destitution, oppression, anxiety, danger and insecurity."

Renewed Massacres.

On being asked to relate their experiences during the massacre, one of the number said: "Without any warning, the Kurds swooped down upon our village. On seeing their approach, all except a few old and infirm persons fled to a hill just behind the village. Mothers grasped their babes to their bosoms; fathers and brothers and sisters taking the hands of the younger members of the family, made a rush for the hill. Women and children often go barefooted about the house, so that many of our number were in that condition when the cry, 'Fly for your lives, the Kurds are upon us,' was heard. Many had nothing on but their cotton garments. There was no time for any preparation. We thought of nothing but the safety of our lives. The weather was very cold, and the snow was falling. From the hilltop, could be heard the crying of suffering women and children, by the residents of a neighboring village. After the Kurds had been busy six hours, carrying away our goods, and driving off our cattle, an officer from the local seat of the government, a town six miles distant, arrived. He compelled the Kurds to vacate the village; then calling us, and assuring us that he had come to protect us, induced us to descend. He promised us protection, if we would

deliver up our guns. We protested that we had no guns. He pressed his point. We as firmly denied that we had weapons of any kind. While this interview occurred, the Kurds returned in large force, and threatened even the life of the officer. He informed us that he could protect us no longer, and advised us to fly for our lives. The officer had no thought of protecting us, for he could have easily controlled the Kurds. It was simply a plan, by which he might deprive us of our weapons, if we had any, that we might not be able to defend ourselves, the order for our massacre having been issued. When we saw that there was no hope for protection, we immediately scattered, some toward one village, some toward another, most of us taking the road to a village six miles away. It was then late in the evening, cold and snowing. We had to trudge that long distance with our wives and children, after night-fall. Our sufferings were indescribable. Several women aborted, young children died from the exposure, and very few, if any, escaped without an attack of illness. Twelve of our number were killed by the Kurds. The body of one old woman was afterward found in a ghastly mangled condition. For ten days we did not dare to return to our village. When we did return, what a scene of desolation presented itself to us. Everything portable was gone; all live stock of every kind was driven off. The very doors of our houses were carried away, and in some cases, the houses pulled down, and the

timber taken. They 'swept our houses clean,' an Oriental phrase, expressing the thoroughness with which the plundering was done."

Utter Desolation.

A man whom we know well, and in whom we have perfect confidence, reports that two weeks after the pillage, he spent a night in the village, as he was travelling through the district, and in the whole village, he could not find a cup of any kind, in which to take a drink of water. He further reports, that as all of their bedding was gone, the villagers had to sleep in hay and straw, and as the doors of the houses were carried away, they were exposed through the long nights to the bitter wintry blasts. All were ill with colds, and many have since died from the effects of the exposure.

A representative of another village, after giving similar experiences of attack, flight, massacre, pillage, exposure, plundering, suffering, and present destitution, ends his sad recital in these words: "Two of my nephews, grown up young men, with wives and children, followed after the Kurds, with the hope of recovering some of their sheep. We have never seen them since; the Kurds murdered them, and threw their bodies into the river,"—then the poor old man burst into tears. Our hearts bled for him, and for the widows and orphans of these two brave young men.

Another man said: "They killed my son, who left a wife and three children with me," and with a choking voice, he added, "And I am now old, and have nothing with which to feed them."

It is generally thought in these parts, that the conduct of the Turkish government in regard to the American missionaries, is an attempt to see how Europe would regard any measures taken for the expulsion of Christian missionaries generally. The result can hardly be satisfactory to the Turk.

The Roman Catholic missionaries are fully alive to the meaning of the experiment, and Monsieur Cambon shows that France intends to claim the full rights of French citizens, whether clericals or not. For many months, an attempt was made to distinguish in the massacres between the Armenians of the National church, and the Catholic Armenians, that is, who are in the union with Rome, but this distinction could not be observed in Armenia itself. A Moslem ruffian at Trebizond exclaimed: "Are they not all Giaours (Infidels) alike?" And no satisfactory answer could be given him.

Foreign Mission Work.

This attempted distinction did not deceive the foreign Catholic missionaries, and their silence was not to be purchased by securing the safety of their own flocks. In many places they have done their

best for the Christian population, whether they were in communion with Rome directly, or not.

It must not be forgotten that the Christian population of Asia Minor and Syria had sunk into a condition of ignorance, which is not remarkable, in view of the periodical and repeated massacres and plunderings.

It is quite true, that the Mekitarist congregations of Armenians in Vienna and Venice, established by men who escaped from Turkey, have accomplished a noble work, which has called forth congratulatory words from both Mr. Gladstone and Mr. Ruskin. But it has mainly been for the education of Armenian priests, and did not affect the mass of the laity.

The American Board of Missions, some fifty or sixty years ago, set itself to remove this ignorance. As America could not possibly have any political ends to serve by sending missionaries into the country, there seems to have come about an understanding and arrangement with English and German missionary societies, by which it was agreed that the Turkish mission fields should be left almost exclusively to Americans.

American Institutions.

Whatever might be said of England, no one would believe that America coveted an inch of Turkish territory. American missionaries, as every

one admits, have worked solely for philanthropic, educational, and religious ends.

The American missions have colleges at Harpoot, Marsovan, Beyrout, and Aintab. They have splendid colleges for girls, at Smyrna, Scutari—on the Bosphorus—and in Stamboul. They have hospitals at Aintab, Mardin, and Caesarea. They have boys' and girls' schools at such centres as Broussa, Afana, Trebizond, Sivas, Mosul, Van, and other places; and until a few years ago, wherever an educated Armenian was met, he had in all likelihood been educated in one of these missionary schools.

Robert College.

Last Thursday I spent the evening at Robert College, nine miles from Constantinople, on the Bosphorus. This college was founded thirty-three years ago, by Mr. Robert, a New York merchant, and is to-day one of the greatest powers for good in all Asia Minor. It owns magnificent property, under imperial charter; has all the equipments of a well-furnished American college; has in its classes 350 boys and young men from different portions of Turkey, Syria, Palestine, Bulgaria, Roumania, and Greece, and its distinguished American President, Dr. Washburn, and his assistants, are doing much for the rising generation of this part of the world.

Some years ago, a good deal of opposition was encountered by the missionaries on the ground that

their object was to establish rival churches, and to obtain proselytes from the Armenian church. Such opposition has long since been overcome by the sturdy common sense of the missionaries.

Light for Asia.

One hundred and fifty American missionaries, many of whom are highly educated, are now centres of light throughout Asia Minor and Syria; their influences would do honor to any civilized government, and they are everywhere respected and trusted by the population, Turkish as well as Christian, and by the foreign consuls of every part of Asia.

Many of these are qualified medical men, and the value of their medical services meets with an unbounded appreciation in districts where no doctors can be found. Although they take no part in politics, their instincts are, of course, against anything in the nature of rebellion; and so careful are they not to become complicated in the present political condition of affairs, that Mr. Green had to abandon all connection with the mission board, before he published his volume of evidence on the Armenian wrongs last year. Taking into consideration these facts, it may be asked: "Why should the Turkish government wish to get rid of missionaries, Protestants and Catholics alike?"

No Conversions Possible.

There is no question of converting Mohammedans to any form of Christian faith, for the penalty of such a conversion is immediate death, and neither Catholics nor Protestants make any effort in this direction. The reason must be sought in another direction. The influence of the missions and missionaries has a tendency to elevate the tone of morality among the various Christian populations, and the education they have given, has enabled thousands to become comparatively prosperous.

As in the case of Bulgaria a score of years ago, the prosperity of the Christian portion of the community aroused the envy of those who belonged to the ruling class and creed ; and, instinctively, the Turk recognized that the education given by these foreign " Infidels," places the Christians at an advantage in trade, and even in agriculture. There are, indeed, a number of cases, both in the provinces and in the capital, where boys and girls have been secretly sent by their Moslem parents to mission schools to obtain secular education ; but this is always attended by grave dangers, and just now, Mohammedan authorities are more watchful than ever.

Civilizing Influences.

It is also felt and admitted by the agents of the Sultan's government, that these missions, with their

schools and colleges, their hospitals, their medical men and trained nurses, are a symbol of the advance of a civilization upon western lines ; and as progress in this direction is the sure death-knell to the corruption and tyranny of Mohammedanism, the thought of it is the waving of a blood-red flag before the bellowing Turkish bull.

Keeping in mind these facts, we can easily trace the cause for the recent outbreak against Christian missions. Protestant and Catholic missionaries have been largely instrumental in turning the light upon these sad events in Armenia, during these latter months. Newspaper correspondents could be forbidden to travel in the interior ; the letters of Armenians and other Turkish subjects could be ostentatiously examined, and their writers imprisoned ; but these foreign missionaries could not be prevented from telling the truth. M. Cambon's notification to the Grand Vizier that if any French citizens at Sivas were injured, he would require the head of the Vali, shows how far France has prepared to protect her missionaries.

As these, and the American missionaries, know more of the Armenian massacres than any other bodies of persons, and as they are just now active in the distribution of relief among the survivors of the massacres, there is not a very sweet taste in the mouth of the brute who sits upon the Ottoman throne.

A Recapitulation.

Certain persons in Europe and America have ascribed the dreadful massacres which have taken place in Asia Minor to sudden and spontaneous outbreaks of Moslem fanaticism. The truth is, that while these outbreaks are sudden, they have taken place according to a deliberate and preconcerted plan. According to the statement of many persons—French, English, Canadian, Armenian and native,—persons trustworthy and intelligent, who were in the places where the massacres occurred, and some of whom were witnesses of the horrible scenes, the massacres were strictly limited in regard to place, time, nationality of the victims, and generally in regard to the method of killing and pillaging.

In Regard to Place.

With only a few exceptions of consequence, the massacres have been confined to the territory of the six provinces where reforms were to be instituted. When a band of mounted Kurdish and Circassian raiders, estimated at from one to three thousand, approached the boundary line between the provinces of Sivas and Angora, they were met and turned back by the local authorities and certain influential Mussulmans of the latter province, who told the raiders that they had no authority to pass beyond the province of Sivas. The only places where

outrages occurred outside of the six provinces, were, first, in the flourishing seaboard city of Trebizond ; secondly, in Marash, Aintab and Oorfa, and in these places, Moslem fanaticism was especially stirred by the success of the Armenian mountaineers of Zeitoun, in defending themselves against their oppressors, and in capturing a small Turkish garrison ; and finally in Caesarea, and here, as in the places just mentioned, the Moslems were excited by the nearness of the scenes of massacre, and by the reports of the plunder which other Moslems were securing.

In Regard to Time.

The massacre in Trebizond occurred just before the Sultan, after months of every kind of opposition, was at last compelled by England, France and Russia, to consent to the scheme of reforms, as if to warn the powers of Europe that in case they persisted, the mine was already laid for the destruction of the Armenians. In fact, the massacre of the Armenians is Turkey's real reply to the demands of Europe. From Trebizond, the waves of murder and robbery swept on through almost every city and town and village in the six provinces where relief was promised to the Armenians. When the news of the first massacre reached Constantinople, a high Turkish official remarked to one of the ambassadors, that massacre was like the small-pox, they must all have it, but they wouldn't need to

have it the second time ; thus, quietly, if not maliciously, hinting at what might be expected. Even the Sultan, when striving to avoid assent to the scheme of reforms, told the ambassadors by way of intimidation, that troubles might ensue, and the event shows that he knew whereof he spoke.

The Nationality of the Victims.

These were almost exclusively Armenians. In Trebizond, there is a large Greek population, but neither there nor elsewhere, with possibly one or two exceptions, have the Greeks been molested. Special care has also been taken to avoid injury to the subjects of foreign nations, with the idea of escaping foreign complications, and the paying of indemnities. In Marash, three school buildings belonging to the American mission were looted, and one building burned, but the houses and the girl's college occupied by Americans were not touched. In Harpoot, the school buildings and houses belonging to the American Mission were plundered, and eight buildings burned, but none of the Americans were hurt, though shots were fired at some of them. In this place, and at Marash, had not the fanatical Moslems been restrained by special orders, they would probably have killed the Americans ; since they regarded the Americans in those centres of educational and religious work, as the chief agents in en-

lightening and elevating those whom they wished to keep as their docile and unambitious subjects and serfs.

The Method of Killing and Pillaging.

With slight exceptions, the method has been to kill within a limited period, the largest number of Armenians—men of business capacity and intelligence—and to beggar their families by robbing them as far as possible of their property. Hence, in almost every place, the massacres have been perpetrated during the business hours, when the Armenians, in whose hands in almost every plundered city at least nine-tenths of the trade was concentrated, were in their shops. In several places where, on account of fear, the Armenians had shut their shops and stores, they were induced by the assurances and promises of the authorities to open them just before the massacre began. In almost every place, the Moslems made a simultaneous and sudden attack on the market place, just after their noon-day prayers, killing the shop-keepers and their clerks in their shops, or when they attempted to flee, and then plundering their shops. In Diarbekir, not satisfied with the killing and plundering, they also burnt the shops; and in Erzeroum and Sivas, where the plunderers were many and the booty insufficient, they looted many houses.

Soldiers Participate.

In every place, the perpetrators were the resident Moslem population, reinforced in Baiburt and vicinity, by the Mohammedan Lazes from the southeasterly section of Asia Minor, bordering on the Black Sea. In the provinces of Erzeroum, Bitlis, Diarbekir, Harpoot, and Sivas, the Turks were reinforced by the Kurds, and in the province of Sivas, by the Kurds and Circassians, while in the city of Erzeroum, the chief perpetrators were the Sultan's soldiers and officers, who began the dreadful work at the sound of the bugle, and desisted for the most part when the bugle signalled them to stop. In Harpoot also, the soldiers took a prominent part, firing specially on the buildings of the American mission, with Martini-Henry rifles and Krupp cannon. A shell from one of the cannon burst into the house of the American missionary, Dr. Barnum. In most places the killing was by the Turks, while the Kurds and Circassians were intent on plunder, and generally killed only to strike terror, or when they met with resistance. The surprised and unarmed Armenians made little or no resistance, and where some of the Armenians, as at Diarbekir and Gurun, undertook to defend themselves, they suffered the more. The killing was done with guns, revolvers, swords, pick-axes, clubs, and every conceivable weapon, and many of the dead were

horribly mangled. The dead were generally stripped and dragged to the Armenian Cemetery, where the surviving Armenians were compelled to bury them in huge trenches, as in Erzeroum, where over 500, and in Sivas, where over 800, naked and mutilated bodies were covered with earth in one grave.

Blood and Booty Estimates.

The plundering was perpetrated with the most remorseless cruelty. The shops were absolutely gutted. In the great city of Sivas, not a spool of thread or a yard of cloth was left in the market place. Even the doors of some of the plundered houses were torn off and carried away. But the refinement of cruelty was inflicted upon the inhabitants of hundreds of villages, upon whom the Kurds came down like the hordes of Tamerlane, and robbed the village of their flocks and herds, stripped them of their very clothing, and carried away their bedding, cooking utensils, and even the stores of provisions which the poor villagers had with infinite care and toil laid up for the severities of a rigorous winter. Worst of all is the bitter cry that comes from every quarter, that the Turks and Kurds seized and carried off hundreds of Christian women and girls.

The numbers killed in the massacres in three months' time is estimated at over 50,000—almost entirely the well-to-do, capable, intelligent men of the Armenian population in the six to-be-reformed

provinces. The amount of property stolen from their prostrate subjects by the Moslems is estimated at 10,000,000 pounds. The latest estimate is much larger.

The Motive of the Turks.

This is apparent to the most superficial observer. The scheme of reforms devolved, in civil office, judgeships and police participation, on Mohammedans and non-Mohammedans in the six provinces, according to the population of each element of the locality. This was a bitter pill to those Mohammedan Turks who had ruled the Armenians with a rod of iron for five hundred years; hence, the resolution of the Turks was soon taken. It was to diminish the number of the Armenians; first, by dealing a vital blow at those most capable of taking any part in any scheme of reconstruction; and secondly, by leaving as many as possible to die by starvation, exposure, sickness and terror, during the rigors of winter. Surely, the arch-fiend could not have suggested a more terrible and effectual method of crippling and ruining and terrorizing the Armenian Christians in the entire six provinces concerned.

Some may wonder how the Turkish authorities should be so blind as to destroy such a large part of their best tax-paying subjects in Asia Minor. And it is, indeed, a wonder. The explanation is, that fanatical hatred of those whom they had held

so long in cruel subjection, and who were, according to the scheme of reform, soon to enjoy some form of equality, was stronger than self-interest. The thought of the Turk was to make sure of the country, and he could conceive of no other way than by diminishing the number of the Armenians, and utterly terrorizing and impoverishing the survivors.

Christendom's Apathy.

But did not the Turk fear the intervention of Christian Europe? Not much; certainly not enough to keep them from carrying out an effective, albeit diabolical, plan for vengeance. And they had right to fear not very much, for did not 400,000,000 of Christians witness last year the slaughter in Sassoun of some thousands of Armenians, by Turks and Kurds, without extorting from the responsible Turkish authorities the punishment of a single man engaged in the diabolical work; or even the slightest indemnity for the utterly impoverished survivors? Nay, more; has not the Sultan laughed Europe to scorn, by decorating Zekki Pasha, commander of the troops engaged in the carnage, and Bahri Pasha, the former cruel Governor of Van? And have not the Kurds been permitted again to rob the survivors of the Sassoun massacre, and even to destroy the little huts put up by British charity during the past summer?

Moslem Mendacity.

But the refinement of the cruelty appears in this ; that while the Turkish authorities have thus deliberately aimed to exterminate as far as possible the Armenian element in the six provinces, they have attempted to cover up their deeds by the most colossal lying and misrepresentation. By the publication of mendacious telegrams from provincial authorities, they have tried to make Europe and America believe that the Armenians have provoked these massacres, by attacks on Moslem worshippers, during their hours of prayer, and by other like acts of consummate folly.

It is true that on September 30th, some 400 young Armenians, contrary to the entreaties of the Armenian patriarch and the orders of the police, attempted to take a well-worded petition to the Grand Vizier in the main government building in Stamboul, and thus precipitated a conflict. It is also true that the oppressed mountaineers of Zeitoun captured a small garrison of Turkish soldiers. It is likewise true, that in several places, small bands of Armenians, driven to desperation by the failure of Europe to secure the fulfilment of treaty stipulations in behalf of their people, have enraged the Turks by revolutionary attempts, and the Turks have retaliated by imprisoning, torturing and killing hundreds of Armenians, many of whom were innocent of any rebellious acts.

No Provocation Given.

The universal testimony of impartial foreign eye-witnesses is that, with the above exceptions, the Armenians have given no provocation, and that almost all the telegrams of the provincial authorities accusing the Armenians of provoking the massacres, are sheer fabrications of names and dates. If the Armenians made attacks, where are the Turkish dead? For, while the Armenian victims are numbered by the thousand, even the authorities have mentioned but a few slain among the Turks, and those few were killed in only one or two places, and in self-defence, at Diarbekir. Is it probable that 7,000 unarmed and defenceless Armenians, sheep among wolves, would attack 23,000 Kurds and Turks in the city of Bitlis? Yet, this was the charge of the Turkish authorities—a fitting device to cover up their bloody work. Strangest of all, he who is at the head of all authority in Turkey, and responsible above any and all others for the cold-blooded massacre and plundering of the past two months, writes a letter to Lord Salisbury and pledges his word of honor that the reforms shall be carried out to the letter! The very refinement of imposition! And the six great Christian powers of Europe still treat this man with infinite courtesy and deference; their representatives still dine at his table, and some of them still receive his decorations!

The Spirit of Islamism.

Let it be borne in mind that all these dreadful atrocities are the truest and most perfect exhibition in this nineteenth century of the spirit of Mohammedanism. It is but following the example of the Arab hordes of the seventh century in Palestine, Syria, Mesopotamia, Asia Minor, Africa and Europe. As then, so now, the alternative of the hated Christian, is Islam or death. This alternative has come directly to many Armenians in the recent massacres. Many souls have gone up as martyrs to the Christian faith, while hundreds if not thousands of Armenians have accepted circumcision as Mohammedans in order to save life and property. Indeed, it is said, that the large Armenian village of Husenig, quite near to Harpoot itself, from very terror, professed to accept Mohammedanism. And the dreadful alternative of Islam or death was offered by those who have dazzled and deceived Europe with Hatti Shereefs and Hatti Humayouns, promulgating civil equality and religious liberty for their Christian subjects. Not only has alternative been offered to the Armenian men, but from every quarter comes the cry, that hundreds of Armenian women and girls have been seized and carried off by the Turks and Kurds.

Governmental Connivance.

It is a mistake to suppose, as many Europeans have done, that the local authorities in the cities

of Trebizond, Erzeroum, Erzinghian, Bitlis, Harpoot, Arabkir, Sivas, Amasia, Marahsovan, Marash, Aintab, Oorfa, and Caesarea, could not have suppressed the fanatical Moslem mobs and restrained the Kurds. The fact is, that the authorities generally looked on, while the slaughter and pillage were going on, without raising a hand to stop it, save in one or two places, and even there the authorities did intervene and stop the slaughter, in the limited period during which the Moslems were allowed to kill and rob, had expired. At Marsovan, the limit of time was four hours. Here, as in almost every city, the adult male Mussulmans performed their noon-day prayers in their mosques, asking God to help them in their bloody work, and then rushed upon the Christians.

Within less than four hours, the merciful governor of Marsovan, with soldiers and police, interfered and stopped the horrid work, but meanwhile one hundred and twenty of the leading Armenian traders and business men had been killed, and their goods stolen.

Duration of Massacres.

In several places the slaughter and pillage continued from noon to sun-down, or later. At Sivas they continued for a whole day, and even afterward for several days, some twenty-five Armenians a day being killed. In every place, however, the carnage was stopped as soon as the authorities made an

earnest effort to do so. Had it not been for the intervention of the authorities, after the set time of one, two, or three days, the entire Christian population would have been exterminated. And the bloody work was stopped, not because the Moslems did not want to make a clean sweep of the Christians and pillage all their goods, but because those who inspired the slaughter thought that one, two or three days of killing was about as much as Europe would stand at one time.

Turkish Toleration.

Nor let it be supposed that the Turks as such, hate the Armenians as such. The Armenians have been for centuries the most submissive and profitable subjects; and they would still be most loyal, if, instead of the increasingly oppressive policy of the Sultan Abdul Hamid, their lives and honor and property had been even tolerably protected. All this, many Turks know very well, and regret the cruel and utterly impolitic course of the present sovereign. The Turk, as a man, has many excellent qualities. It is his religion which at certain times makes a devil of him. It is the very essence of Mohammedanism that the Giaour has no right to live save in subjection. While assured of their power, the Turks treated the Armenians and other Christian subjects, not with equality, but with a measure of toleration. It is Europe insisting on

reforms for the Armenians that has enraged the Turks against the Armenians. The Turks know that in a fair and equal race the Armenians will outstrip them in every department of business and industry, and they see in any fair scheme of reform, the handwriting on the wall for themselves. Save for this fear, the Turks would be content to tax and fleece the Armenians for an unlimited period, as they have done for the past five hundred years.

Religious Contention.

If the scheme of reforms had had in view the sections of the country where the Greeks predominate, the Turks would have killed and robbed the Greeks as readily as they have robbed the Armenians. Is the war of the Greek revolution forgotten? Did not the Turkish soldiers, in 1822, kill 23,000 Greeks on the Island of Scio? Did they not sell some 47,000, mostly women and children, into slavery? Did they not kill thousands of Catholic Christians in the district of the Lebanon, and in Damascus, during 1860? Did they not ruthlessly slaughter 15,000 Bulgarians in 1876? As formerly, so now it is not a race fight at all, for the Mohammedan Turks cordially affiliate with the Mohammedan Slavs (formerly Christians), and with Kurds, Circassians and Lazes. It is a religious contention, and the Mohammedan Turks are resolved to keep the Christian subjects of whatever nationality under foot;

and in case attempts of any kind are made to give the Christians real equality and participation in the government, the Turks will kill them one by one or occasionally in open massacre, unless the powers who intervene for the relief of the Christians do it with armed force. What is the end to be? Extermination of the Armenian race in Turkish Asia Minor, unless a superhuman power smites the oppressor, or unless some of the human powers come to the defence of the Christians with sufficient force. If the Armenians are to be left as they are, it is a thousand pities that Europe ever mentioned them in the treaty of Berlin or subsequently ; and to trust reforms in behalf of the Armenians to those who have devoted six months' time to killing and robbing them, is simply to abandon the Armenians to destruction, and to put the seal of Christian nations to the bloody work.

*The Latest Acts of the Great Assassin and
his Followers.*

Recent developments of the Sultan may indicate, let us hope, the beginning of the end of his corrupt government in Turkey. During the latter week of August, 1896, a riot occurred in the city of Constantinople, contradictory reports of which were sent out to the world. An effort was made by the Turkish government to impress the civilized world that the Armenians were responsible for the terrible affair.

The despatches which came to America, informed us, that a gang of desperate Armenians made an attack upon the Ottoman Bank, and was holding it, after having destroyed valuable property. These men were captured, not killed, and instead of being put to death, were quietly transported out of the city, and released. The Turkish press after this lenient treatment of these outlaws, applauded the clemency of the Turkish officials. Further information soon came to us, that these supposed Armenians were in a state of desperation, and this bold act of theirs, was merely performed to attract the attention of the Powers to the Armenian Question, thereby hoping to bring about a settlement. But now, it seems that these "desperadoes" were not Armenians at all, but Turks in the government employ. They were according to the best authority "agents provocateurs," deliberately employed by the city police, to do as they did, so that discredit might be brought upon the Armenians, and thus give to the Turkish government an excuse for repeating in the streets of Constantinople the terrible horrors that had been enacted in the interior towns and villages. The Satanic plot worked well. The bank was raided, an outcry was raised against the Armenians, and nearly ten thousand men, women and children were beaten and shot to death in cold blood, with every conceivable accessory of torture and outrage. At this writing, the powers appear to be aroused, and English and other men-of-war are hastening toward Turkish waters,

and we are tempted to hope against hope, that the despotism of Islam is gasping its last breath.

A suggestive correspondence between one of the religious organizations in America and the Sultan of Turkey, with reference to the massacre of the Armenians, has just been made public. This correspondence consists of a petition to the Sultan by the Evangelical Alliance for the United States, in behalf of the persecuted Christians in Turkey, and the response of the assassin through his accredited representative to this country. This petition to the Sultan was drawn up late last spring; it was sent, after being handsomely engrossed on heavy parchment, to the State Department at Washington, with the request that it be sent to Constantinople. For months the authors of this paper waited for a reply, but no word of its arrival at its destination was learned until a few days ago, when William E. Dodge, the President of the Alliance, found a reply from the Turkish Minister on his return from Europe. We give our readers the petition of the Alliance, bearing date of March 26th, 1896. It is as follows:

“HIS IMPERIAL MAJESTY THE SULTAN:—

“By direction of the Evangelical Alliance for the United States, which represents members of many churches and is in accord with the convictions of millions of American Christians, and which has among its chief objects, the promoting of religious

liberty and the opposing of religious persecution, we respectfully memorialize Your Imperial Majesty with regard to freedom of conscience and worship, and the persecutions of Christians within your Empire.

“We take the welcome opportunity of assuring Your Majesty that we are true well-wishers of both yourself, and your dominion. We crave for you, and for all rulers of nations, the blessing which God gives only to those who “do justly and love mercy, and walk humbly before Him.” More than a year ago, there came to us tidings of sore religious persecution in Turkey. But we delayed our remonstrance, hoping that the alleged facts might prove to be overstated. We remembered the solemn pledges of religious toleration which had been written in the treaties of your Government, and proclaimed to your people and the world in Imperial decrees. We called to mind the justly famous Hatti Humayoun, of 1856, which is still in full force, with the sacred guarantees of both civic and religious rights of Your Majesty’s non-Mussulman subjects. We recollected the glorious words put therein by his Imperial Majesty Sultan Abdul-Medjik : ‘As all forms of religion are and shall be fully professed in my dominion, so no subject of my Empire shall be hindered in the exercise of the religion he professes, nor shall he be in any way annoyed on this account.’

“We bore in mind the treaty of July, 1878, known as the Berlin treaty, which not only con-

firmed the rights of religious liberty, and the exercise of all forms of religion in every part of the Ottoman Empire, but also declared, 'The Sublime Porte undertakes to carry out without further delay, the reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and the Kurds.'

"How could we believe in the face of these enactments and Imperial declarations, that religious persecutions had become, within Your Majesty's Empire, a wide-extended and persistent reality? But the painful evidence has accumulated, and has been substantiated, until we can be no longer silent. By the personal witness of victims, and by the written testimony of observers, whom we know to be competent and truthful, the terrible facts have come before us.

"*First.*—We respectfully submit, that within the last eighteen months, multitudes of the unoffending Christian subjects of Your Majesty's government have been massacred. Thousands of those who trusted in your protection and obeyed your laws have been foully murdered; and under such circumstances as force us to the reluctant conclusion that the attack was inspired by religious hatred. By the fact that the massacres have been confined to Christians, and by the further fact that again and again the alternative openly offered has been an escape from torture and death by an abjuring of the

Christian faith, we are compelled to believe that the hostile motive has been essentially religious.

“*Second.*—Additional proof that religious freedom in Your Majesty’s Empire has been recently and now is unlawfully assailed, is found in the fact, that in hundreds of instances Christian parents have been violently compelled to pronounce a formula which is held to commit irrevocably both themselves and their children to a faith which is against their conscientious desire and belief. Christian men have been subjected by physical force to that circumcision which in Your Majesty’s domain is regarded as complete proof that a man is not a Christian.

“*Third.*—Hundreds of Christian churches, monasteries and schools, have been plundered and demolished, and utmost pains have been taken to destroy the sacred Christian books, and to dishonor that Cross, which Christians regard as the very emblem of their faith. In this respect also, the destruction has been as methodical as resistless.

“*Fourth.*—Thousands of Christian women have been outraged and thousands of Christian children slain by the same persons who have murdered Christian men, forced other Christian men to forswear Christianity and receive circumcision, and laid waste Christian churches, monasteries, and schools. It is unmistakably significant, that for this supreme profanation and cruelty as for the other cited crimes against religious freedom, Christians alone have been selected as victims.

“In short, and from first to last, the outrages fall manifestly within the mode and spirit of that religious persecution which is wholly forbidden by the law of Your Majesty’s Empire.

“And here, permit us to assure your Imperial Majesty that as our American Missionaries in your dominion have always been your sincere well-wishers, and as they have always exercised their influence in favor of loyalty, and against disloyalty, so they have found the overwhelming majority of your Christian subjects, thoroughly faithful to their sovereign and to his just authority. Whatever may have been the unlawful designs and acts of a very few restless agitators, it is certain that the many thousands on whom woe is already fallen, have been entirely innocent in both thought and deed. Therefore, in the name of those Christians in the United States, whom we represent, and in the confidence that we also speak the views of those Christians represented by our sister Evangelical Alliances in Great Britain, France, Belgium, Switzerland, Germany, the Netherlands, Denmark, Italy, Spain, Greece, Turkey, Syria, South Africa, Japan, China, and New South Wales, we respectfully ask of Your Majesty, that the existing and sacred guarantees of religious freedom in Turkey, shall straightway be fulfilled, and henceforth be upheld. Candor and sincerity toward Your Majesty constrains us to say with all solemnity and earnestness, that unless this, our petition is granted, and per-

secutions are brought to an end, and the Christians in Turkey are granted life, liberty, and the pursuit of happiness, we shall leave no effort untried to unite all the liberty-loving people of the civilized world, in urging the Governments to avenge the wrongs and sufferings of the Christians within your Empire.

“In closing, we renew our declaration of sincere regard for Your Majesty’s personal welfare, and for the rightful peace and prosperity of your throne and kingdom. We declare to you, that if similar persecutions should anywhere arise against Mussulmans we would seek their protection as earnestly as in the present instance we seek the protection of the Christians. In Your Majesty’s behalf we remember that the same God who has declared that He will overthrow those who commit violence and oppression, has freely promised to uphold those who rule in righteousness and love. May He direct Your Majesty in all your ways.

“WILLIAM E. DODGE, *President.*”

The belated reply of the Porte was sent in French, a translation of which is as follows :

IMPERIAL LEGATION OF TURKEY,
WASHINGTON, *August 4, 1896.*

“*Sir*: I have received to-day the following despatch, dated July 19, 1896, from His Excellency

Tewfik Pacha, Minister of Foreign Affairs of His Imperial Majesty the Sultan, in answer to the letter of March 26, 1896, which the Evangelical Alliance for the United States of America has caused to be sent to His Imperial Majesty :

“ ‘The Evangelical Alliance for the United States of America has sent to His Imperial Majesty the Sultan, our august master, a letter, a copy of which is herewith enclosed, concerning the pretended outrages against the liberty of conscience and the persecutions of Christians in certain provinces of the Empire.

‘As you will perceive by perusing this piece of writing the statements therein made, drawn from hostile sources, do not conform to the truth. Indeed, all impartial persons are unanimous in recognizing that since the reign of the Sultan Osman I, the founder of the illustrious Imperial dynasty, up to our day, the Christians of Turkey have been treated in the same manner as the other subjects of the Empire, and that the Imperial Government, has protected their property, their lives, and their honor, and has assured them, full and entire liberty of conscience. This principle, sanctioned by the Imperial Firman, which the Sultan Orkahn delivered to his brother, when he had appointed him, Commander-in-chief of the Imperial Army, has been later on, confirmed in a more precise manner by his illustrious successors. It can be seen, therefore, how complete the security is which the Christians of Turkey enjoyed, since the foundation of the Empire. Further-

more, the state of prosperity in which the latter find themselves, is an actual proof that the Imperial Government has assured them, as well as to its other subjects, all the well-being which they might desire ; that the complaints of those among them, who pretend to be oppressed, are, absolutely without foundation, and that the latter have recourse to this expedient, in order to justify their seditious attitude. While the inhabitants of our land are thus at liberty to profess their religion, the other nations, profiting by the state of barbarism of African people, that have not yet been reached by civilization, force them to embrace Christianity, violating thus their liberty of conscience. Again, nobody will deny that a great number of Mussulmans of other countries, see themselves forced to emigrate to Turkey, in order to have their honor, their lives, and their property protected against the arbitrary and vexatious procedure which they suffer at the hands of the Christians, and to seek a refuge with the Khalifat.

‘I pray you to inform me when this letter is received, and permit me to assure you of my great respect.’

“MAVROYENI.

“To the President of the Evangelical Alliance for the United States of America, New York.”

The mendacity of this, the latest official declaration of the Turkish government upon its attitude toward

the Christian subjects within its domains, is so apparent, that it is hardly necessary to give a formal denial of it; but the words of Rev. Dr. Josiah Strong, General Secretary of the Evangelical Alliance for the United States, are so forceful, that we reproduce them :—

“The official reply of the Sultan is a superlative illustration of consummate impudence and mendacity. The Turkish Minister of Foreign Affairs regards the fact that the Turkish government has laid itself under obligations to protect its Christian subjects, a sufficient proof that they have enjoyed full and entire liberty of conscience, and adds: It can be seen, therefore, how complete the security is which the Christians in Turkey enjoyed since the foundation of the Empire. It would be impossible to say,” continued Dr. Strong, “how many of the Christian subjects of the Turk have been massacred since Osman I; but making no account of any number less than ten thousand at a time, there have been a hundred and fifty-three thousand slaughtered since 1822, as follows: In 1822, fifty thousand Greeks; in 1850, ten thousand Nestorians and Armenians; in 1860, eleven thousand Maranites and Syrians; in 1876, ten thousand Bulgarians; in 1894, twelve thousand Armenians; in 1895–96, sixty thousand Armenians. The way in which the Imperial government has protected their property, their lives and their homes, is illustrated by estimates of the recent massacres believed to be

authentic : over sixty thousand Armenians have been murdered, their homes plundered, leaving over three hundred thousand in destitution, of whom about forty thousand are widows, some twenty thousand dishonored maidens, and one hundred and twenty thousand fatherless children. This state of prosperity in which they find themselves in the words of the letter, illustrates the kind of well-being that the Turkish government has secured for them. If the subject were not so hideous, we might suppose that the Turkish Minister were indulging himself in humor. The Evangelical Alliance suffers a sense of shame and indignation that the nations representing Protestant, Roman Catholic or Greek Christianity, should, with ample knowledge of the facts, have stood by and permitted these atrocities at the hand of the great assassin."

*An Intelligent Armenian Refugee in America
Interviewed.*

The hand of persecution is driving many Armenians from Turkey. While I was in Constantinople a French vessel dropped anchor in the Bosphorus, containing three hundred Armenian refugees in the steerage, who boarded the ship at one of the Asiatic ports. They fled the country to save their lives ; and hoped to make France their future home. The Sultan, on learning that they had reached the waters before his Capital, sent an

order for them to leave the vessel and deliver themselves into his hands. The command was emphasized by the presence of his soldiers on the pier ; and, with the greatest interest, I watched these uniformed Turks pacing up and down, within a few feet of the terror-stricken men, women and children, on board the ship. During the same week hundreds of Armenians were imprisoned in Constantinople without just provocation ; and we felt that there could be only one fate for these poor creatures who were fleeing for their lives, if they fell into the hands of the Sultan. For several days their lives seemed to tremble in the balances ; but, at last, if we were correctly informed, the heroism of the French Captain saved them from the cruelty of the Turkish government. He was reported to have positively refused to deliver up these passengers on the command of his Imperial Majesty, unless a written order to this effect was received from the French Consul in Constantinople. These Armenians were under a French flag ; they were booked for Marseilles ; and the commander of the vessel took the position that they could not be forcibly removed unless a representative of the French Republic so ordered. It was with joy that we learned that the vessel sailed out of the Bosphorus toward the Mediterranean with all these refugees on board.

Among the Armenians who have lately left their native land because of the massacres, is a scholarly gentleman, with whom I have had repeated con-

versations, while I was preparing the last pages of this book. This cultured Armenian, Mr. Strapon Romly, driven out of his country by Turkish atrocities, spent a while in France, and then sailed to America. Just before leaving home his brother was shot, his house was burned and many of his neighbors were massacred. His knowledge of seven tongues enabled him to fill several important governmental offices in Turkey; for years he has been intimately acquainted with the social, commercial and political affairs of the country; and he served as an official interpreter during the Russo-Turkish war of 1877-78. He held several prominent literary positions in his native land; is the author of a work on Armenian habits and customs; and is a member of the National Geographic Society, Washington, D. C. Just as this work was going to press, I was visited by Mr. Romly; and desiring to get the calm opinion of an intelligent and conservative Armenian on the "Eastern Question," I, American-like, interviewed him; and his answers to several leading questions bearing on the government under which he lived during so many perilous years, will, doubtless, be of interest to the readers.

Question I. What is your opinion of the conduct of the European Powers toward Armenia?

Answer: "The conduct of the European Powers toward Armenia is both shameful and unaccountable. The much talked-of 'European concert' has not helped matters; but seemingly it was a

secret agreement to perpetuate misrule and massacres not only in Armenia, but throughout the dominion of the Turkish Empire. I do not think, of course, that any European Power will admit that this is true, but look at the fruit, and then judge the character of the tree thereby. If the European Powers had half the regard for Christianity that the Mohammedans have for their religious principles, their conduct would not have been a disgrace, not only to their religion but also to the civilization of this enlightened age. I do not believe that the Sultan and his followers would have remained quiet, if Mohammedanism had been subjected to similar treatment. In the first place, Armenians have been Christians for many centuries; and considering how heroically they have stood their ground, as a Christian nation, during all these years, they deserve the sympathy and protection of stronger Christian people. But, aside from this, they have serious claims upon the Powers, apart from religious kinship, growing out of international treaties, which they have allowed to be shamefully ignored. Let me say that it is unfair for the European Powers to mix in Turkish affairs, unless they are sincere in their assurances, and unless they mean to act when crises arise, for which they are largely responsible. The Armenians have been misled by false hopes; and it is a thousand pities that the Powers ever interfered, if they continue their

ruinous policy. Pursuing their present course is only to excite the hatred and fanaticism of the Turks; and consequently, bring additional troubles upon the victims of their malice. I tell you that the present attitude of the so-called European Powers is ruinous to Armenia and is an encouragement to the Turk to murder and plunder at his will. Far better would it have been if Europe had kept hands off; and unless she takes a firm stand now, it will soon be too late forever."

Question II. What is the motive of the Turks in persecuting their best citizens?

Answer: "This is a question that has greatly puzzled me. The Armenians are more intelligent, wealthy and energetic than the Turks, and without them I cannot tell what would become of the other subjects of the Sultan in Eastern Turkey. By their brains and honest toil, the Armenians prove to be a great blessing to the country, and if they were gone, who would pay the taxes, who would embellish the Turkish literature, who would keep up trade? The question might be asked, 'What was the motive of the Turks in persecuting the Bulgarians before the year 1878?' This was a mystery to the world; but they are not so necessary to the Turks as the Armenians are. The Turks deny the statements I make about the influence of the Armenians in Turkey; but while they had the Bulgarians under their rule, the expression, 'As block-headed as a Bulgarian,' was proverbial in the country. Russia was more

appreciative of them, and now no one calls them 'block-headed,' who is acquainted with their progressive lives. I sometimes think that the Turks are puzzled themselves to understand their own motives in persecuting the Armenians. I am sure that they detest the influence of Europe in Turkey, and the more the Europeans play with the question without taking a decisive stand, the worse it will be for the Armenians. The Turk must take care of his turban, and so long as outside powers give to these people a quasi friendship, and seem to help them to become more influential and prominent in the country, the more the Sultan and his followers will persecute them. If possible, the Mohammedan will not allow any other religionist to become more powerful in Turkey than he is. In the last analysis I think that you will find that the motive is partly religious and partly political."

Question III. What is the relation of Russia to Turkey?

Answer: "This relation is more intimate and powerful than the outside world seems to think. Bulgaria is next door to Constantinople; and it is important that this door be guarded. Let the people in England and America speak about humanity; but Russia don't care a fig for any such thing. Politics and humanity are two different things with them; but with the Turks, politics and religion are inseparable. The Sultan is the head of Mohammedanism, as well as the ruler of the empire.

When both his religion and his state are in danger, what Turk cares for the honor of womanhood or the blood of Christians ! I say, if only one of the great Powers had as much love for Christianity as the Turks have for Mohammedanism, Armenian butchery would not have continued for a fortnight. These massacres would have been stopped either by the guns from the Dardanelles or by the hordes from down the slopes of the Caucasian Mountains. The Turks may neglect their gun-boats in the waters of the Dardanelles ; but Russia will not allow anything to harm them. The American Bancroft and the British men-of-war may cast anchor under the shadow of the palace of the Sultan, and may enjoy themselves discussing the question of humanity and the European Concert ; but all this is poor comfort for the panic-stricken Armenians in their houses and the American churches, who mourn over their dead and await their own massacre."

Question IV. What will the end be ?

Answer : "It seems to me that eventually the European Powers must respect their international oath. A few years ago, western nations knew little or nothing about the Armenians. The Turks have done a good thing in not only bringing the so-called 'Eastern Question' into prominence ; but in introducing Armenia and the Armenians to the world. The blood of these men, women and children is crying from the dust, and surely the ears of all nations cannot be stopped to it. As long as there is

a score of these heroic people left, the story will be told. By man came woe, and by man God will execute justice. Up to this time there has been far too much sentiment. This will not impress the Turk and cannot feed the starving Armenian. We do not want 'presentations' by the Bancroft, and we have had enough beautiful resolutions. If Armenians are saved from extermination, vigorous methods must be adopted and forcefully executed. From the history of former treaties, what reason has the Sultan to respect the 'voice' of any nation. Under some circumstances, the 'voice' of a thundering cannonade is the only effectual thing! But I still hope that out of all of this chaos and cruelty there will come, by the guidance of more than human wisdom, peace and prosperity."

Question V. Is colonization for the Armenians practicable?

Answer: "This should be the last resort, and it can only be done by the intervention of the 'Powers.' To allow this would be humiliating to those nations that pledged protection to Armenia in their own country. This would be a triumph for Turkey, for it would be a confession that the combined Christian nations could not defend the Armenians in Asia Minor. There are many difficulties in the way of the colonization scheme. Remember there are no railroads, and millions must come thousands of miles over the roughest country. Many of those who are able are leaving the country; but what about the

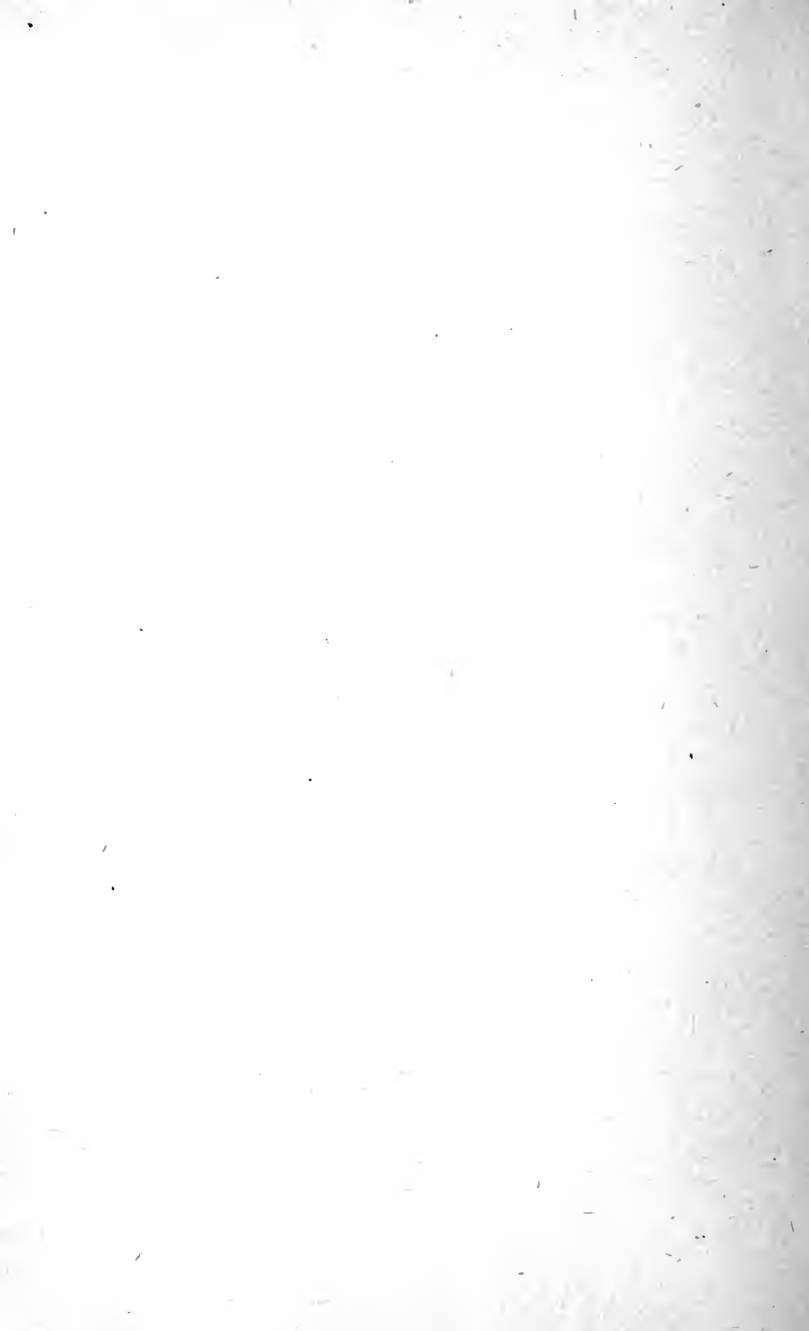
numberless widows and orphans who are absolutely helpless? Armenia is not a village, but a great country, extending over many miles and containing a great population. Is it possible to colonize a whole nation who are generally land owners? Who will buy the property owned by these Armenians? Will the Turks?! Will the 'Powers?!' The Armenians are attached to their land, where their fathers have lived through all these centuries. Why should they be driven out of their homes? Instead of compelling them to leave their country, will it not be far better to teach Turks to behave themselves and hear the voice of civilization, if not the guns of iron-clads? I would like to see the Turks converted, and know that there is a just God in the heavens, and feel that that 'one touch of nature makes us all akin;' but as this will evidently be a very slow process, in the meantime, Armenians must be protected in Armenia, or this noble people will be wiped off of the face of the earth."

It is to be hoped that the earnest words of Mr. Romly, spoken from the pulpit and platform in America may bring the Armenian question intelligently before our people; and may his presence with us result in a great blessing to the Armenian cause.

We close the first part of this volume with an expression of the hope that the present ruler of

Turkey, who has proven himself to be the incarnation of hypocrisy, cruelty and mendacity, will be dethroned by the Powers of Europe, and that there may be a complete revolution of affairs, for the better, in the Ottoman Empire.

II.
PAST HISTORY.



II.

PAST HISTORY.

ARMENIA is a mountainous country, abounding in rivers and lakes; and its physical features have had great influence upon the fortune of its inhabitants. As the surface of the land was ridged by many mountains, there were isolated regions, which fact favored the growth of tribal life. Each tribe struggled to be independent. Another fact to be remembered is that Armenia, on account of its location, has been trampled into dust both by devastating armies and by migrating hordes.

Primitive History.

The early history of Armenia is given almost in an unbroken narrative by an Armenian historian of the fifth century (A. D.). He connects the origin of the nation with the building of Babel and the distribution of races; and points out that the Armenians belong to the Japhetic branch of the human family.

Haig, the chief of the Armenians, defeated Nimrod of the Hebrew records. Our sketch of Armenian history does not permit us to enter into a detailed account of events which took place during remote ages. Some links of the historical chain are missing; therefore, leaving to the scientist and explorer the consideration of this epoch, we will take up some figures and events which are based upon reliable historical records.

Assyria, at the height of its power, included Babylonia, Mesopotamia, Media, Syria, Phœnicia, a large part of Palestine, Arabia, and Egypt. Armenian history and Assyrian inscriptions, in cuneiform characters, tell us that the Armenians were fighting for the independence of their political life against the Assyrians, who attacked Armenia towards the 12th century. No sooner had the Assyrians, after subduing the country, departed into the seat of the empire, than the Armenians revolted. This same spirit of independence is plainly seen in the Assyrian inscriptions of Khorsabad, a small village near Mosal.

The following Armenian narrative confirms what was said above. The two sons of the Assyrian monarch, Sennacherib, having slain their father, took refuge in the mountains of Armenia (680). If the Assyrians had any political influence in that country, neither would the sons have ventured to flee there, nor would the Armenian prince have accepted them cordially.

In the seventh century the Assyrian empire was overthrown by the Median conqueror Cyaxares and two allies, Nabopolassar, the Babylonian prince, and Barayr, the Armenian prince. Barayr was the first Armenian king.

Tigranes I, was the strongest king of the ruling dynasty and was famous for his wisdom and bravery. Cyrus the Great, endeavored to make him his ally ; and indeed, Tigranes I was with the Persian king in wars against Astyages (558), Croesus (550), and Belshazzar (king of Babylon) (538). The Hebrew prophet Jeremiah alludes to the participation of Armenians in the downfall of Babylon in his book LI, 27.

The successors of Tigranes I, fought for their liberty against the Persians who were growing stronger and stronger. The wedge-shaped inscription graven by the order of Darius Hystaspes (521-486) upon a rock near Karnak, reveals the insufficiency of the great king's means in subduing the whole of Armenia. The part that submitted to his power was one out of twenty satrapies.

Our limited space does not allow us to reproduce here the picture of Armenian household life in the fifth century by Xenophon in his *Anabasis*.

Vahe, the last king of this dynasty, was an ally of the great king Darius, against the common enemy Alexander the Great. With his death his kingdom was overthrown (330).

Armenia was under the Macedonian power ; and after the great war at Ipsus (301) came under the kings of the era of the Seleucidae, who usually appointed Armenian princes as governors of Armenia.

Artaxias, one of these Armenian governors, availing himself of the defeat of Antiochus the Great, declared himself king, independent of the Seleucidae. The new king formed an alliance with the Romans. It was he who built the town Ardashab on the left border of Arax (189). An Armenian narrative tells us the great Carthagenian general, Hannibal, stayed for some time in the palace of this king.

The Kingdom of Arsacid Dynasty.

The Parthians, availing themselves of the growing weakness of the Seleucidae and of the Bactrians' civil struggles, began to extend their territory ; and they soon founded an extensive empire.

Mithridates I, the great king of the Parthians, established his brother Valarsases in Armenia, who became the founder of the Arsacid kingdom (149).

Instead of giving the history of this strong dynasty in chronological order and detail, we will take up the following important events of the epoch.

- (1). The re-organization of the government.
- (2). The wars of Tigranes II and Mithridates against the Romans.

(3). The political revolution in Persia and its consequences in Armenia.

(4). Christianity as the national religion of the Armenians.

(5). The golden age of Armenian literature.

I. The Re-organization of the Government.

The physical features of Armenia favored the division of the country into separate and isolated regions. Armenian princes, each in his own district, enjoyed a sort of independence.

Valarsases, the first Arsacid king, regarded this order of things—the strength of Armenian nobles and weakness of kingly power—very dangerous to central power. His first thought was to destroy it; but considering that this order had been, from time immemorial, established in the section, he resolved to reach his end by indirect means. He gave the grandees high honors and offices—duties which they were to discharge at his court with the view of strengthening the political union of the country.

This same policy was pursued by his son and successor Arkac I.

The misfortune was, that before the new order was placed on a firm foundation, the ambitious kings began to extend their kingdoms at the expense of the surrounding powers. It is true that the conquests of Ardashes I, and Tigranes II form a glorious page in Armenian history; but since the centralization of

power—a step taken by their immediate predecessors—was not completed, the next kings were unable to keep under their submission the new possessions.

*II. The Wars of Tigranes II and Mithridates
Against the Romans.*

Tigranes II was the son of Ardashes I. He marched against, and defeated the Greeks who had revolted, having heard of the death of his father. Availing himself of the civil war of the Seleucidae, he added Syria to his empire (85–63), and subdued Phœnicia and Palestine. Now he was at the height of his power and he was named king of kings. Plutarch says that four dethroned kings served him.

Mithridates, the king of Pontus, after subduing Cappadocia and Bithynia with the assistance of Tigranes I, his ally, invaded Greece, which was subdued. Rome sent Sylla against the invader and the Roman general defeated Mithridates who was obliged to give back the possessions he had taken (88–86).

In the second war (75) Mithridates was defeated by Lucullus; he fled to Armenia; and the Roman general sent ambassadors to the Armenian king to hand over the defeated king. Lucullus, on the refusal of what he had proposed, marched against the Armenians and besieged Digranakerd, in which the king's treasure was kept. Tigranes hastened to meet the enemy; but the proud king seeing the

small force of the Romans, did not make ample preparation to take the field. The Roman general, by a sudden attack, put the Armenians in disorder; the town was taken by the treacherous conduct of the Greeks, and afterwards the victorious general marched upon Artashab, another rich town defended by Tigranes himself. A sanguinary fight took place; both sides suffered great losses and at last Lucullus retired to Mesopotamia. At this time Mithridates and Tigranes began to recover their former possessions. The soldiers of Lucullus soon revolted against him, having refused to go upon the field of battle.

Rome hearing of this reverse, sent the famous general Pompey, who defeated the army of Mithridates; and the king of Pontus took refuge in the mountains of Caucasus, where he gathered a vast army with the purpose of invading Italy as a new Hannibal; but he was betrayed by his son, Parnases. The great king died by self-administered poison, in order not to fall alive into the hands of his enemy (64). Pompey, after his glorious victory, hastened to enter into Armenia; and the son of Tigranes, having revolted against his father, united with the Romans, leading them into his fatherland. The king finding himself surrounded on every side by enemies concluded a peace with Pompey. The Romans took possession of Galatia, Cappadocia, Cilicia, Syria and Phœnicia. Some provinces of lesser Armenia were formed into small States under the patronage of the Romans (64).

The policy of the Roman emperors was to have the Armenians as their allies, whose kingdom they regarded as a strong barrier on the eastern frontier of the empire against the attacks of the Parthians and other people. Unfortunately, Theodosius the Great, agreed with the Persians to divide Armenia among themselves (390 A. D.). This was a short-sighted policy ; and it was after the partition of Armenia that the Seljac Turks invaded the Byzantine empire.

III. Political Revolution in Persia and its Consequences in Armenia.

The Parthian dynasty of the Persian kingdom gave rise to many internal difficulties ; and the Persians began to think of re-establishing the old Persian empire. The Sassanid Ardashir, a Persian prince, revolted against Ardaran, the Persian king of the Parthian dynasty ; Ardashir defeated the Parthians in three wars ; and Ardaran was slain. A new dynasty called Sassanid was founded (226).

This change of dynasty was menacing Armenia, where the kings were of the Parthian dynasty. Khosrone I, the Armenian king, marched against the usurper and defeated him, according to some historians, with the assistance of Alexander Severus.

Anak, a Parthian prince, being bribed by Ardashir, came to Armenia, where one day he assassinated the Armenian king, when he was out hunting (261).

After the tragical death of Khosrone, Ardashir invaded Armenia; the princes were defeated; and the Roman emperor refused to help the Armenians, his allies, as he was busy in another part of the empire. Armenia was reduced to a Persian satrapy (261-287), with the consent of Probus, the Roman emperor.

The Persian dominion did not last very long. Dertad, the son of Khosrone, saved by an Armenian prince from the general slaughter ordered by Ardashir, of the royal family, was sent by Rome to Armenia to take possession of his inheritance; and the Persians were defeated.

IV. Christianity as the National Religion of the Armenians.

It was during the reign of Dertad that the Armenians embraced Christianity through the guidance and self-denial of St. Gregory the Illuminator (301).

St. Gregory was born in the year 257. His father was Anak the regicide. He was brought up in Caesarea under Christian influence, and from early manhood his influence was felt.

When the Armenian king came to Armenia he ordered St. Gregory to give presents to the goddess. St. Gregory refused to do so; he suffered a painful experience, and afterwards he was cast into the gloomy dungeon of Artashad (287). After fourteen years of confinement St. Gregory was released; he quieted the

troubled conscience of the king, who had ordered cruel persecution against the Christians; he preached Christianity; the whole nation together with the king embraced the new religion (301); heathen idols were destroyed; the cathedral of Etehimadjui was built; and St. Gregory proceeded to Caesarea where he was consecrated Bishop of Armenia (302).

St. Gregory was the second illuminator after St. Thaddeus and St. Bartholomew, who had been, according to the Armenian historian of the fifth century, the first preachers of Christianity in Armenia. There were many Armenians inclined to Christianity; but most of them did not dare to confess their faith publicly. St. Gregory died in 332.

Persian revolution and the introduction of Christianity were two remarkable events of this epoch, which led to considerable results. The Persian Sassanid kings were relentless enemies of the Armenian Arsacid kings; and Christianity brought against the Armenians the enmity of the surrounding heathen nations. From this time to the present, the history of Armenia has been a record of martyrdom and bloodshed!

V. The Golden Age of Armenian Literature.

The reign of the king, Veransabouh, was remarkable especially for the literary activity of the court. The king, the Catholicos, St. Sahak and St. Mesrop, in perfect harmony, produced excellent works.

St. Mesrop was born in a village of Daron (a province in Armenia); he knew the Greek, the Syrian and the Persian languages, and was a devoted and earnest preacher. At that time the Bible and prayer-book were read in Greek and Syriac. The mass of the people did not understand either of these languages. St. Mesrop thought of translating the holy Bible into the Armenian language; but the Armenians had laid aside their ancient characters as impracticable; and after many difficulties St. Mesrop invented or completed the list of Armenian characters (406).

This invention opened a new epoch in the annals of the nation. With it began national education and literature—two elements, by means of which the Armenians were able to preserve their existence as a nation.

St. Sahak and St. Mesrop opened many schools; the most renowned among them was that of Vagharchabad in which the disciples of St. Sahak and St. Mesrop were educated. Among these were Housep and Gheoup—two champions of Christianity in the Persian persecutions—Zeznig of Goght, Goriun, Housep and others. These were called first disciples or translators; and Moses of Khorene, David the philosopher, Yeghishe, and many others were named second disciples or translators.

St. Sahak and St. Mesrop, with their disciples, translated ecclesiastical books from the Greek and Syriac; and the excellent version of the Holy Bible—

a version which has been called the queen of versions by Europeans—took place at this time (411). Zeznig of Goght wrote most eloquently, in four books; against the Persian fire-worshippers, the Greek philosophers, and the Marcion heresy; Goriun was the biographer of St. Mesrop; David, the philosopher, translated among others, Aristotle; Zeghishe related the heroic struggle of Vartan for the Christian faith against the Persians; and Toroastian, Lazarus and Moses of Khorene wrote their histories.

Early in the fourth century many Armenian young men went to Greece to study. It was to one of these that the Romans erected a statue with the following inscription: "*Regina rerum Roma, regi eloquentiæ.*" These pioneers had their followers.

St. Sahak and St. Mesrop, choosing forty promising young men of their disciples, sent some of them to Alexandria, some to Athens and Byzance to pursue their studies and better prepare themselves to spread the light of the West in their country.

When these disciples came back to Armenia their teachers were dead (440); and Armenia was in great distress, as we shall see below.

We have already made an allusion to the Greco-Persian agreement in regard to the partition of Armenia (390). The Persians appointed for their part of Armenia an Armenian tributary king. These kings were not very powerful, the last of them being the son of Veransabouh (400–421). Ardashir, the name of

the young king, was hated by the Armenian grandees for his vices. Despite the advices of Sahak (Catholicos) the king continued to live an infamous life; at last the Persian king, availing himself of the bitter complaints of the grandees against the king, dethroned him (432), and sent, instead, a Persian governor to Armenia.

Armenia was now reduced to a Persian province.

Persian Dominion (433-640).

This period was remarkable for the first religious war fought in defence of Christianity. To understand well the cruel persecution of the Persians, it is necessary to keep in mind the following facts.

The alliance of the Armenians was solicited both by Greeks and Persians; and when the Armenians embraced Christianity, they were more inclined to unite with the Greeks, their co-religionists, than with the Persians. Bigoted Zoroastrians began to devise some effective means of rooting out Christianity—only the tie which united the two nations.

The period was favorable for the Persians to carry their purpose into effect. First, because they had recently defeated the Greeks, who could not therefore help the Armenians in their distress. In the second place, the Huns had gone forth from their country to invade Europe; and they could not come to the assistance of the Armenians, who were usually their allies. The two neighboring people—the Virginians

and the Albanians—could not be relied upon to help the Armenians.

The Persians began to act. Yazkerd II sent an order to Armenia, inviting the Armenian nobles to go to the Persian capital as he intended to wage war upon the Huns. He did everything to allure them to embrace fire-worship; they did not, however, obey his order. At this time a Persian prince was sent to Armenia to oppress the people, to sow discord in the nation, to put heavy taxes upon the Churches and to introduce other persecutions; but all in vain. They were steadfast in their faith.

The first minister of the king, whose name was Mihrnerseh, sent a letter to the Armenian notables, who were invited to renounce their religion.

Joseph, the Catholicos, together with Bishops, priests and nobles, held a meeting at Artashad, where it was resolved to write an answer in defence of their religion. The reply was ended with the following words: "This is our holy creed to which we all, young and old, cling with the love of our hearts and for which we are ready to sacrifice even our lives."

The Armenians knew that the Persian despot was angered at this response, and would try every means to execute his fixed purpose; therefore, they held another meeting, and it was decided to send a deputy to the Greek emperor, seeking help. The Greeks not only refused to help them, but, on

the contrary, they assured the Persians of their neutrality.

An Albanian deputy coming to Armenia implored assistance against the Persians, who had invaded their country, destroyed many churches and established altars of fire-worship. The Armenians, unassisted as they were, still sent a troop. Vartan of Manikos, the leader of the troop, defeated the Persians near the river Cyrus; the Albanians who had taken refuge in the mountains united with the Armenians; the defile of Albanæ was destroyed; and they made an alliance with the Huns to help them (450).

Some ambitious nobles embraced the Persian creed, the most influential among these apostates being Vasak, the prince of Sounik. He imprisoned all those who resisted his efforts and destroyed many churches.

When Vartan came back from Caucasus, Vasak retired to his province. In the spring, Mihrnerseh, the Persian general, marched with a vast army against the Armenians; and he dispatched a troop to Caucasus to defend the defile against the Huns.

A feeling of desperate courage filled the souls of the Armenians who flocked from different parts of the country to Avarair to defend Christianity. The Catholicos, with many Bishops and Priests, visited the camp, speaking encouraging words to the soldiers. After a pathetic and effecting sermon delivered by a pious and learned Priest, St. Gherout, Vartan addressed the army; holy communion was celebrated

in the camp, and the whole army knelt in prayer to God.

The Persians pitched their camp against the Armenians ; the signal for fighting was given ; both sides fought furiously ; and for many hours the victory was in the balance. At last Vartan, the great champion of Christianity, was slain. The Armenians hearing of the death of their general, still fought with desperate courage. At night-fall they took refuge in fortresses and mountains, continuing the fight. From their hiding places they attacked the Persians, losing 1036 persons in the battle ; and the Persians suffered a great loss. The Huns, provoked by the Armenians, invaded the Persian empire in the year 451.

The King, hearing of these reverses, sent a Persian prince to Armenia to proclaim liberty of conscience and to establish peace. Vasak was sentenced to imprisonment.

This was the first battle fought for the liberty of conscience ; but alas ! it was not the last.

The Persians had not given up their purpose of destroying Christianity in Armenia. They changed their *modus operandi*. Apostatasy from Christianity was encouraged by offering special inducements to men of influence among the Armenians ; and severe punishments were inflicted upon many innocent, but earnest Christian persons. By and by a spirit of discontentment and indignation manifested itself in the nation. At last Vahan, the nephew of Vartan

of Manikon, persuaded many princes to fight against the Persians, who were encroaching on their rights. Vahan was a brave, fearless, patriotic prince, brought up under the influence of his Christian mother.

The union of Armenians for the defence of Christianity was made known to the Persians. Apostate princes ran away for their lives; the Persian Satrap hastened to Aterbadagan, thence he marched against the Armenians, who defeated the enemy at Agory (481); and they defeated a still greater army at Nersehabad. Several Persian generals were sent by the king one after another to Armenia to put an end to this rebellion, but each one failed in his efforts to crush Vahan; and at length, Vagharch, the brother of Beroz, sent an ambassador, whose name was Nighor, to know what the insurgents wanted, and satisfy them. We will not stop to relate the formalities during the time of making peace. The three conditions proposed by Vahan were as follows:

- (1). To give liberty of conscience.
- (2). Not to encourage the wicked and apostates by giving them honor and rank.
- (3). Not to condemn any person simply because he is accused; to hear both sides and then to release or condemn the accused one.

These conditions received the approval of the king, who signed the treaty of Nanarssak (484).

After some years Vahan was appointed by the king as governor of Armenia (485-510).

Garat, the successor of Vagharch, renewed the persecutions while Vahan was still living. He, in his old age, took arms, marched against the Persians, cleared his fatherland from those who had come to instruct the Armenians in fire-worship, and destroyed their altars. Garat, hearing that the Greek emperor had declared war against him and had already invaded Mesopotamia, marched to meet the enemy. Vahan died (510) and the Armenians mourned their beloved and brave prince.

It takes much time to describe the valiant resistance of Armenians against their persecutors. Armenians suffered great loss during the Greco-Persian wars, because Armenia, on account of their location, was the battle-field of the two nations. These troubles continued until the downfall of the Persian kingdom by the Arabs (640).

Arabian Dominion of Armenia (649-885).

All tribes of the Arabian peninsula were fused into one nation in the religious and political agitation of the seventh century. They began to conjure other peoples. Syria, Palestine, Egypt, Persia were subdued. No sooner had the Armenians submitted to the Arabs, than the Greeks invaded their country and the Armenians came under Greek power. Arabs invaded Armenia again; plundered, destroyed, set fire to many villages, and carried off numerous prisoners. Neither Greeks nor Arabs protected

Armenians, who were left to their fate. What could they do? They were not strong enough to resist the combination of these powers.

After many vicissitudes, the Armenians remained under Arabian power. Arabian Caliphs sent governors to impose taxes; these governors oppressed the people; and now and then Armenian princes attacked Arabs. To put an end to these agitations in the nation, Gashus, one of the governors, burned the flower of the nobility in the Church of Naghitcheran, whom he had gathered by fraud, as if to communicate to them an order of the Caliph (719).

After the overthrow of the Omnizod dynasty, Baghdad was the capital of the new dynasty, Ahacid, notwithstanding the fact that at this time the Arabian empire was at the culminating point of its power. Some of the Armenian princes attempted to free themselves from the Arabs. Two Persian princes, together with Armenian princes, revolted twice; but they did not succeed. The Caliph sent to Armenia a new governor, Abousset, who taking by fraud the prince Pagarod of the Pagratied family, sent him in chains to the Caliph. The inhabitants of Sassoun enraged by this event, attacked the governor, killed him and dispersed his soldiers (849). The Caliph sent another governor with the charge of punishing severely the agitators. Baugha, the governor, plundered and destroyed villages and towns, and committed the most atrocious acts. He put in chains many notables and sent them to Baghdad, where the alternative of

the sword or Islam was offered them. Many died in dungeons for Christ's sake.

Kingdom of Pagratidae (885-1045).

From the fact that the Armenian princes, for two centuries, revolted against the Arabian empire, we may fairly infer that there was, in spite of crushing reverses, a moral power in the nation; a power, which under favorable circumstances, could secure an independent political life.

In the 9th century the Arabian empire grew weak in consequence of intestine struggles. Pagratid princes, availing themselves of this state of affairs, founded a kingdom. There was another fact favorable to the establishment of the new kingdom. Armenian princes, such as Morig, Leon and Vasil, sat upon the throne of the Byzantine empire.

The founder of the new kingdom was Ashod, the son of Souhad the Confessor. He was a patriotic and wise prince, who had won the confidence of the Caliph. The coronation took place with great pomp in the Cathedral of Any (885).

The princes of Sounik and Arzrounik, his sons-in-law, were the supporters of the new kingdom.

Vasil, the Greek emperor, sent deputies to congratulate the king on his coronation, and the king established the custom and laws of the former kingdom. Agriculture, education and the arts began to be in flourishing condition. Villages and towns which had been destroyed were soon rebuilt. He

brought the whole country under his power, and the two princes who had revolted were subdued quickly. When he was sure of the tranquillity of his kingdom, he journeyed to the West to pay a visit to the emperor at Constantinople, where a cordial reception awaited him. The emperor and the king signed a political and commercial treaty. On his way home he fell ill and died in the Province of Shirak. His death was greatly mourned by the nation.

Although the kingdom had been founded by the consent of the Caliph, the rapid increase and grandeur of the kingdom did not please the Caliphs. As they were especially suspicious of the treaty between the Greeks and Armenians, they decided to keep the kingdom divided by sowing the seeds of discord in the nation. This was not the first time that foreign princes tried to destroy the union of the Armenian princes. Unfortunately, the spirit of jealousy and selfishness had been carefully cultivated among the Armenian princes respectively by Romans, Persians and Greeks, with the express purpose of weakening the king and afterwards of taking possession of the land. The Arabs pursued with vigor this same policy; and it was with their assistance that the small kingdom of Arzsourick (908) and Gars (968) and some principalities were founded. Under such circumstances the kings could not be very strong.

Subud, the son of Ashod I, abandoned by the nobles and taken prisoner by a military agent of the Caliph, was killed in the year 914.

Some of the Pagratid kings, such as Abos, Sunbod II, and the like, were very good and able kings. They encouraged agriculture, industry and learning, and did much for the advancement of the people.

Any, the capital of the kingdom, became the most famous and flourishing town in the country.

Horhannes Suhav, the fifth king, was an inactive, timid prince. We will not describe his quarrels with his brother who came near usurping the kingly throne, and with the king of the Virginians, who attempted to take him prisoner.

Daughril Beg, the chief of the Turks, invaded the Province of Vasperagan, where the king of the District Senekerin was defeated and the Turks advanced as far as the country of Hou-Subod.

This devastating people invaded Persia, subdued the whole country and re-established the Persian Kingdom—a new menace to the divided and weakened Armenia.

Hou-Subod took a step which hastened the downfall of the kingdom. The Greek emperor, Vasil II, having put down a rebellion in Virginia, marched against the Armenian king, who had helped the Virginians. The cowardly king immediately sent a letter to the emperor in which he promised to deliver to him the City of Any, if he would cease to disturb him, which concession was a great success for the invader, who willingly returned to Constantinople.

After the death of Hou-Subod great troubles began. The Greek emperor demanded the town Any, according to the promise of the deceased king. At this time, the Armenians were divided into two parties. The chief of one party was the regent of the State, whom his partisans endeavored to name king; the second party, the chief of which was Sarkis, whom his followers endeavored, also, to name king; but the Armenian general, Vahran, protected the right of the lawful heir. These two parties, however, united in refusing the unjust demand of the emperor. Armies were sent to Armenia; and the king of the Albanians, at the instigation of the Greeks, invaded parts of Armenia. Notwithstanding all these difficulties the Armenians were not subdued. For the fourth time an army, 100,000 strong, was sent to besiege the Armenian capital; and Vahran, the brave and patriotic general, at the head of 50,000 soldiers, attacked the Greeks, who, becoming frightened at this unexpected rebuff, fled from the battlefield, leaving many wounded and slain soldiers.

The victorious general immediately summoned the Catholicos and nobles, and holding a meeting with the consent of the assembly, Kakig, the nephew of the late king, was named King (1042).

The new king hearing of the treacherous conduct of Sarkis, imprisoned him in Any. Afterwards he marched against the Turks, who had desolated parts of the country. He gained the victory; but the tranquillity of the country was of short duration;

for Constantine, the Greek emperor, provoked by Sarkis, whom the king had released again, demanded the capital. On the refusal of the demand the emperor sent a large army against Kakig; and in the meanwhile he instigated the Mohammedan prince of Devin to push forward his troops. Kakig II, with the purpose of ever dividing his force, found the means of satisfying his provoked neighbor, and then he marched to meet the invading enemy, whom he defeated. The Greeks for two years did not repeat their conduct.

The Greek emperor now undertook to execute by fraud, what he failed to do by force. He wrote a letter to Kakig, assuring him of his friendly feelings and of his wish to make peace with him, closing with an invitation for him to come to Constantinople for personal consultation. The Armenian king at first suspected a fraud and hesitated before accepting; but at last, feeling assured of the emperor's sincerity, and taking the oath of Sarkis and other princes that they would protect the State in case of attack, and disregarding the warning of Vahran, the old general, he went to the capital of the Byzantine empire.

At first, the emperor received him with great honor; but after a little while he demanded the town, and when the king refused, he was exiled to an Island. Sarkis hearing what had happened at Constantinople, persuaded the other princes and Catholicos to send the forty keys of the capital to

the emperor ; and thereupon the king, seeing the treacherous conduct of the grandees and well aware of the emperor's resolution not to allow him to go to Armenia, abdicated his throne. He was sent to Cappadocia to live in exile (1045).

The emperor sent an army to take possession of the town, but the inhabitants took arms to defend it, and defeated the Greek general ; and when the people heard that their beloved king was banished, they became discouraged, the traitors carried the day, and the Greek general came back and took Any without resistance. Thus Armenia was reduced to a Grecian Province.

The Greeks committed great cruelties ; dispersed the Armenian soldiers ; persecuted the grandees ; decimated the nobility either by sword or poison ; and the Catholicos were sent to Constantinople in exile.

The chief of the Turks, learning the miserable condition of Armenia, sent an army that plundered, destroyed and burned the towns and villages for seven years ; and men, women and children were slaughtered in the most barbarous manner.

The Greeks, who were not masters of Armenia, regarded for a long time these atrocities with indifference ; only once they undertook to drive off the enemy, but the Turks defeated the united force of Greeks, Armenians and Virginians. It is impossible to describe the massacres and cruelties of the Turks at this time.

After the death of Doughril, his successor and brother, Alp Aslan, destroyed what remained in Armenia. The rich and populous town of Any was taken ; thousands of human beings, without distinction of age and sex, were cruelly slaughtered, and many corpses were covered under smoking ruins (1064).

At last the Byzantine emperors understood their error in policy, but alas ! it was too late ; the existence of the Armenian kingdom was necessary to the general interests of the empire. Armenia was a barrier on the Eastern border of the empire. History shows that before the kingdoms of Pagratidae and Wasbouragan were founded, the eastern possessions of the empire were uninterruptedly attacked by the Persians as well as by the Arabs ; but so long as the above-mentioned kingdoms existed, the Eastern provinces were in peace.

The heart of the banished king bled every time he heard of the misery, the devastation of his fatherland ; and every day he heard the insults of the Greek. One day he slew a Greek bishop who named his dog *Armen* as an insult to Armenians.

The last unfortunate king of Pagratidae suffered a tragical death at the hands of the Greeks in 1079.

Rupenian Kingdom (1080–1375).

After the overthrow of the Pagratidae kingdom, many Armenians left Armenia for distant countries,

and others took refuge in the mountains of Taurus. Here in the wild mountains the pursued Armenians worshipped God according to the dictates of their conscience, and some of the princes established independent possessions.

Rupen, a relative of the last unfortunate king, went to the mountains of Taurus and persuaded the Armenians to expel the Greeks and to establish a new state. With the assistance of other princes he formed a small army and having invaded the country a new principality was founded.

Constantine I, his son, extended his territory, and made the fortress Vahga the seat of his estate. He, together with other Armenian princes, helped the Crusaders, who were without provisions at the gate of Antioch (1098).

Thorus I, was a brave, wise prince ; he extended his heritage by adding to his domains Anazarbe and Cybistra ; and it was he who punished the Greeks who assassinated Kakig I.

His successor, Leon I, took from the Greeks, Manestia ; but, in turn, the emperor John marched against him, who was taken prisoner with his two sons (1136).

Cilicia was united again with the empire ; and the Armenians suffered much at the hands of the Greeks. Some Latin and Turkish princes attempted to take possession of Cilicia, and the Greek emperor was slain during a terrible fight. Thorus, who was in the Greek army, succeeded in escaping,

and having made himself known to the Armenians, they were induced to strike for independence ; and making a bold invasion, they took by assault the fortress of Vahga, the town Anazarbe and other places.

The Greek emperor came to Cilicia, but he was defeated.

Thorus I helped the king of Jerusalem, Badain III, against the Sultan of Aleppo.

The reign of Thorus was marked by a degree of prosperity and aggressiveness ; and the sultan and emperor were glad to make peace with him.

The death of Thorus II was mourned by the people. Thomas, a Latin prince, the father-in-law of the deceased king, was appointed regent of the state. Meleh, the brother of Thorus II, uniting with Mohammedan princes, invaded Cilicia, banished Thomas, and reigned in his stead. The policy of this prince was to be on good terms with Mohammedans. He disliked Crusaders ; and having been slain by his soldiers, he was succeeded by Rupen II, his nephew, a prudent and peaceful prince.

The state was at the height of its power during the reign of Leon II, who was the younger brother of Rupen. He was patriotic, brave and an able prince ; he extended his dominions, communicated with the West, and encouraged commerce, navigation and agriculture. Order and security were established within his country. During his reign many schools and convents were endowed.

The surrounding Mohammedan princes began to fear this progressive ruler. First the Sultan of Iconium and afterward the Sultan of Aleppo and Damascus marched against him, but he defeated them all. To defend his country against foreign attacks, he built many fortresses on the frontier of his country and garrisoned them.

At this time, Frederick Barbarossa, the emperor of Germany, was a leader of a new Crusade against the Sultan of Egypt. He reached Iconium, where Leon II sent him provisions and assistance. Unfortunately, the emperor was drowned in the river of Calycadmus. His son and successor sent Leon a crown in recognition of the services rendered to his father. The ceremony of coronation was celebrated on Christmas day (1198) in the Cathedral of Tarse, in presence of a multitude of people. Many kings and princes sent ambassadors to honor Leon II at his coronation. Even the Greek emperor, Alexe, sent him a fine crown, the political meaning of which was that he acknowledged the right of the Armenians to possess Cilicia. The king made Sis the capital of his kingdom, and he coined money with his name stamped on it.

The Pope of Rome frequently made overtures with the Armenians looking to the establishment of their religious principles, but their efforts were of no avail. The course of history proves how fortunate it was that the papal approaches were repelled.

Leon married the sister of Cyprus, king of the Lousigrion family.

Antioch's inheritance question gave rise to wars which lasted twelve years ; but at last the king succeeded in defending the right of the lawful heir. He suddenly took arms and defeated the Sultan of Aleppo, who, at the instigation of the Crusaders, threatened Cilicia.

Leon II, only once was defeated by the Sultan of Iconium under the following circumstances.

He was ill, therefore he was unable to lead the army in person. He charged his generals to stand on the defence, but the generals encouraged by their success acted on the offensive, and they were defeated. Although the king was sick he hastened at the head of his army to invade and desolate the Sultan's country ; but both the Sultan and the king soon proposed peace, and exchanged their prisoners.

Leon II, after a glorious reign of thirty-four years, died in 1219. He was buried in Sis.

It was not without difficulty that Tabel, the king's only child, was proclaimed queen. She married Philip, the son of Antioch's Latin prince, on condition that he would respect the custom and laws of his new country ; but Philip violated his agreement and died a prisoner of state. Afterwards the queen, in compliance with the national desire, married Hetoum, the son of Constantine the Regent.

Hetoum decided to make peace with the Moham-medan princes, who had not only taken possession

of some part of the Armenian Isauria, but also had expelled the Latin princes from Edesse, Antioch and Tripolis. At this time the Mongols were advancing towards Cilicia; and the Sultan of Iconium met the invading enemy, but was defeated. Hetoum, on the contrary, finding that the Mongols were growing stronger and stronger, endeavored to make them his allies; and for this purpose he undertook a long journey to see the great Khan in his capital and to sign a treaty on the basis of mutual help against the Mohammedan sultans.

A Mohammedan prince, availing himself of the king's absence, invaded Cilicia and captured several villages. Armenians and Mongols marched against Melik-Nazar, the Sultan of Aleppo, and took the town by assault; but on account of the sudden death of the great Khan they could not proceed to take Jerusalem; and the Mongol general went back to Tartaristan, where the Armenian king was too weak to put an end to the difficulties arising out of the death of the Khan. At this time an army of the Egyptian Sultan invaded Cilicia. The Armenians, under the leadership of Leon and Thomas, the sons of the king, were defeated. Thomas was slain and Leon was taken prisoner. The enemy laid desolate the country, destroying many villages, churches, palaces, and even the kings' tombstones; and having wrought desolation, they went back to Egypt.

The king, on his return to Cilicia, seeing the desolation of his country, sent ambassadors to the Sultan

to request the freedom of his son ; peace was made ; prisoners were exchanged ; and Aleppo was delivered again to the Sultan.

Hetoum, after one year, left the throne in favor of his son Leon, and retired to a convent, where he died in 1270.

The Sultan of Egypt invaded Cilicia again ; the Armenians suffered great loss ; and the Sultan, encouraged by his first victory, marched upon Armenia, but he was defeated. The king also conquered the Sultan of Iconium, and marched against the Egyptians with his allies, the Tartars.

Leon was a king who encouraged literary men, agriculture, and commerce. He signed commercial treaties with the merchants of Genoa and Venice. Agog, on the Gulf of Alexandretta, was the most prosperous town in the middle ages.

Hetoum II succeeded his father. At this time the Sultan of Egypt possessed Palestine and Syria, and wished to subdue Cilicia, the only remaining Christian State. The king was not an energetic person ; he was born to be a monk rather than a king ; and because of timidity he thrice abdicated his throne. It was during his reign that Mohammedan princes marched against the Armenians.

Unhappily for the Armenians the new Khan of Tartary embraced Mohammedanism (1302). The Tartars for ninety years were the allies of the Armenians ; but now they turned their swords against their former allies, and together with the Turks and

others, they invaded Cilicia. The king succeeded with great difficulty in expelling the enemy from the country. Finding that he could not alone defend his kingdom against the Mohammedans, he took a step of fatal consequences. He thought the time had come to satisfy the court of Rome by making some changes in the rites of the national church, with the hope of finding assistance from the western nations. This policy had its partisans in the nation since the days of Leon II.

It was during the reign of Leon IV, the successor of Hetoum, that the great assembly of Sis was held, when under the influence of the king, certain changes in regard to rites were adopted. The people did not accept these changes; internal troubles broke out with violence; the people appealed to the Tartars for aid, and Hetoum and the king were slain.

Oshin, the brother of Leon, and Leon V, the son of Oshin, on account of their frequent negotiations with the West, irritated the Mohammedans, who knew very well that the Armenian kings endeavored to induce the West to send a new Crusade to the East. The Sultan of Egypt, Melik-Nazar, having overthrown all Christian princes, entered into an alliance with Timour-Tash, the general of the Tartars, and with Araman, the prince of Tarement. These three princes one after another invaded Cilicia. It is impossible to describe the atrocities committed by them. Many young men, seeing the king busy with religious questions in a life and death struggle,

formed themselves into bands, and attacked in different places the invaders, who suffered great loss. Peace was at last restored.

The Sultan of Egypt, hearing that the Europeans contemplated sending a new Crusade to the East, invaded Cilicia and did not leave the country until the king swore to have no more communication with the West. He died without a son (1341).

After the death of Leon V, some prince of the house of the Lousigrion family sat on the throne. Constantine III and his brother Quidon were slain for the fanaticism they showed in religious rites. Constantine IV was a clever prince; he endeavored to put an end to religious disputes, and to defend his kingdom against foreign aggressions. He at one time repelled the advances of the powerful Sultan of Egypt. He died without leaving an heir to the crown (1362).

After two years of disorder, it was agreed to name king Leon of the Lousigrion family, a relative of Peter, the king of Cyprus. The Sultan of Egypt invaded Cilicia several times, and during the last Egyptian invasions the king took refuge in the strong fortress of Jaban. The Mamelukes, after ravaging, plundering and burning many towns, besieged the fortress; and the besieged, after nine months resistance, surrendered.

Melik-el-Eshref, the Egyptian conqueror, ordered the imprisonment of Leon VI, and utterly overthrew the Rupenian kingdom (1375).

When Leon VI, was released by the intervention of the Castillis king he went to Spain, France, and England exhorting Europeans to re-establish his kingdom. He endeavored especially to reconcile the French and English kings in the hundred years war. His endeavors were all in vain ; the unfortunate king was disappointed ; and he died in 1393, November 27. His tombstone stands in St. Denis (Paris).

Had the Lousigrion kings been less zealous in their endeavors to unite the Armenian national church with the Roman, which gave rise to violent troubles ; and had the kings endeavored to gain the love of the people instead of relying upon the deceitful promise of Popes and through them of Europeans, a policy which served to increase the hatred of Mohammedans against Armenians, probably the Armenians would have suffered less in those days of misery and desolation.

After the downfall of the Pagaratid kingdom, Armenia was the prey of Seljak Turks, and of the Mongols, who invaded Armenia and stifled the spirit of independence of the Armenians living in the North. Armenia remained for ninety years under the sway of the Mongols, with whom Hetoum, the Armenian king of Cilicia, by farsighted policy, had entered into alliance. When the Mongolian empire was divided into different kingdoms, Armenia was attached by the surrounding princes, with the exception of the Province of

Soonik, which was under the rule of the Armenian native prince Orpelian.

At the close of the 14th century Timour, the Tartar, devastated Armenia. In our sketch of Armenian history we cannot reproduce here the atrocious scenes enacted by the Tartar Khan.

After the death of Tartar Khan, the Persians and Turks waged war almost for two centuries with the view of taking possession of poor Armenia. It was during this epoch of blood and desolation that the Persian king, Shah Abbas, after laying waste the country and burning houses, transported by force more than 25,000 Armenian families to Persia near Spahan (1605).

In the beginning of the 18th century, Persia was invaded by the Emir of Afghanistan. Some barbarian tribes living in the North, availing themselves of the Persian troubles, began to attack the Armenians. At that time in certain regions of Armenia (Arzak, Soonik and Ondy), Armenian princes had large domains; their relation to the Persians was that of vassals to feudal lords; these lords were called Meliks and their power was hereditary. The above-mentioned invaders were driven away with success. Besides, some patriots of Soonik, during the Persian troubles, invited from Virginia, Davith Beg, one of their countrymen, and began to fight for their liberty. Davith succeeded in founding an independent government (1721-1728). His successor, Makitar, was assassinated by traitors, and the Turks put an end to the new power (1729).

A few words of the Armenian Meliks in Karabagh.

In the 18th century these Armenian Meliks decided, after common agreement, to shake off the Persian yoke, and to be under the patronage of a Christian government, provided their privileges and rights on the subject were guaranteed.

With this purpose they began to negotiate with the Russian court (1706). Peter the Great promised to help them ; a promise which he was not able to fulfil on account of his premature death. For the second time the Armenian Meliks sent a secret petition (1787) to the Russian empress, Catherine II. At last the Russians marched against the Persians ; and the Armenians helped them greatly. They fought side by side with the Russians against the common enemy. An Armenian bishop, Nerses, was the leader of many Armenians volunteers (1827) ; the general at the head of the united forces of Russians and Armenians was Madatian, an Armenian, and the Persians were obliged soon to submit.

By the Russo-Persian treaty a part of Armenia was added to Russia, and these Armenians were allowed to immigrate unmolested from Persia to Russia (1828).

Many Armenians, leaving their fatherland, immigrated to different countries, such as Turkey, Russia, Persia, India, Europe, and the United States of America. All these colonies respectively have their

interesting histories ; and they are, generally, except those who live in Turkey, enjoying prosperity.

Armenians in Turkey.

The Turkish Sultan, Mahomet II, (fatih) after the downfall of the Byzantine empire, appointed Hovagain, the bishop of Broussa, as Patriarch of Armenians in Turkey (1461).

After great difficulties they succeeded in having adopted a Constitution which regulated their national and religious affairs (1860). The Armenians for the first time began to elect and send their deputies to the National Assembly at Constantinople. Questions of great importance were discussed there ; the people were interested ; their schools were improved ; numerous young men were educated in European colleges ; and there arose many rich and influential merchants, bankers and other prosperous citizens among the Armenians. The Turks could not tolerate the growth and the progress of the Armenians. They began to do everything in their power to put a stop to their march of progress. Christians suffered much ; and at last the Russian government, as the protector of Christians in Turkey, made war (1877) ; the Turks were defeated ; and according to the 16th article of Turko-Russian treaty at San Stefano, the Sublime Porte promised to carry out reforms demanded by local requirements, and to guarantee the

security of the Armenians against the Kurds and Circassians.

The Armenians offered a memorial to the Congress at Berlin asking redress for their griefs; the 61st article of the treaty reads thus :

“The Sublime Porte undertakes to carry out, without further delay, the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and Kurds. It will periodically make known the steps taken to this effect to the Powers, who will superintend their application.”

We reproduce a few lines from an article written by C. B. Norman, special correspondent of the *London Times*, giving a picture of the desolate condition of the Armenians whose security the Sultan undertook to guarantee :

“Desolation reigns throughout Kurdistan (the Turkish government is trying to substitute this word for historical Armenia); villages deserted; towns abandoned; trade at a standstill; harvest ready for the sickle, but none to gather it in; husbands mourning their dishonored wives; parents their murdered children; and this is not the work of a power where policy of selfish aggression no man can defend, but the ghastly acts of Turkey’s irregular soldiers on Turkey’s most peaceable inhabitants; acts, the perpetration of which are well known, and yet they are allowed to go unpunished.”

We will not stop to describe the atrocities perpetrated here and there at different times. At last the European powers began to urge the Turkish Sultan to fulfil his solemn promises to introduce reforms in Armenia. The Turkish Sultan made up his mind to get rid of the Armenian questions; and his plan was to exterminate the Armenians. His Majesty summoned the chiefs of the Kurds to his capital, presented them with decorations, banners, uniforms and military titles, sent them back to organize their tribes into cavalry regiments, and called Hamidieh, to crush the Armenians' growth and spirit. Non-Moslems were dismissed from every branch of public service, post, telegraph, custom-house, engineering and the like.

The wholesale massacre of Sassoun took place by order of the Sultan (1894); villages of the whole district were wiped out; thousands and thousands were butchered in a most terrible manner; children were frequently held up by the hair and cut in two; women with child were ripped open; women and girls collected in churches were violated by the brutal soldiers and there murdered; and young men, covered with kerosene oil, were set on fire!

What is called the Turkish government is an organized band of plunderers; its rule cannot be reformed; "a government which can countenance and cover the perpetration of such outrages is a disgrace in the first place to Mahomet, the prophet whom it professes to follow; it is a disgrace to civil-

ization at large; and it is a curse to mankind" (W. E. Gladstone).

The Turkish report that the Armenians had revolted is utterly false. The Sultan wanted an excuse to exterminate them; perhaps two or three patriotic young men were unduly active, but "the revolutionary movement" was a pretext for the Sultan to carry out his plans of extermination; and the fine hand of Russia was seen in the whole affair. Russia wanted Armenia and not Armenians.

Zeitoun.

An Armenian community lives in the mountain regions of Cilicia. Ten villages formed a sort of confederation, the centre of which were Zeitoun and Hajir. They were governed by four Armenian native princes.

The Turkish government, unable to subdue these hardy mountaineers, were satisfied with an annual tribute as a sign of submission.

We enumerate the following events with their dates.

(1). The Mohammedan fanatics of Marash burned the English Consul, his wife with child and his children in their home.

The people of Zeitoun, enraged at this atrocity, attacked Marash, which they took; they revenged the death of the dead; and after remaining there for one year, delivered the government to Osmar Pasha,

a native of Marash, and then went back to their dwellings (1857).

(2). Khourchid Pasha, encouraged by the Mohammedan fanatics, marched at the head of irregular soldiers against the victorious Armenians in their city; who, however, wishing to spare him the fatigue of going up to Zeitoun, met him at the plain and defeated him (1859).

(3). Aziz Pasha, with the view of revenging the defeats of '57-'59, invaded Zeitoun with 44,000 soldiers; but he was defeated and fled to Marash (1862). While the Turkish government was making preparation to exterminate Zeitoun, with the surrounding villages, the Armenians sent a deputy to Paris to implore the protection of Napoleon III. Peace was made, with conditions, in favor of the citizens of Zeitoun.

(4). The four princes of Zeitoun were banished to Constantinople by the Turkish government; and for the first time the Turks establish there a government. The people suffered much, and after one year the exiles, deprived of their rights, were sent back.

(5). The Turks continued their rule of oppression (1866-1878); the mountaineers wished to shake off the Turkish yoke; and they did so in the following way:

The Kaimakan, Davard Niezi, killed his Armenian servant; the Armenians attacked the government house, but the Kaimakan had already fled. Kanil Pasha, the governor of Aleppo, hearing of the

troubles at Zeitoun, marched against the rebels, but he was defeated.

(6). A committee of investigation went to Zeitoun, as if to ameliorate the condition of the people; but a fortress was built on a hill twenty minutes distant from Zeitoun (1879-1880); and preparations were made to attack the city.

(7). The government thrice set fire to Zeitoun (1876, 1884, 1887); but the Armenians clung to their rocks and did not descend to the plain as the government wished them to do.

(8). Zeitoun was again in trouble in 1890; 50 prisoners, among whom were two bishops, a priest and a teacher, were sent to Aleppo. They suffered for five years in a filthy dungeon.

(9). The inhabitants of Zeitoun, hearing of the general slaughter in Armenia, took arms in self-defense. The Turkish garrison was besieged, and in spite of its favorable position it was taken. Regular soldiers in troops were then sent; they were all defeated; the garrison was burnt down; and the kind and noble treatment of their prisoners by the Armenians is worthy of praise. The Sultan sent orders to destroy Zeitoun; but the Turkish armies, strong as they were, suffered great loss, and they failed to take Zeitoun.

At last the European powers intervened; Consuls were sent there; peace was established; and agreement was reached upon certain conditions. One of these was the appointment of a Christian gover-

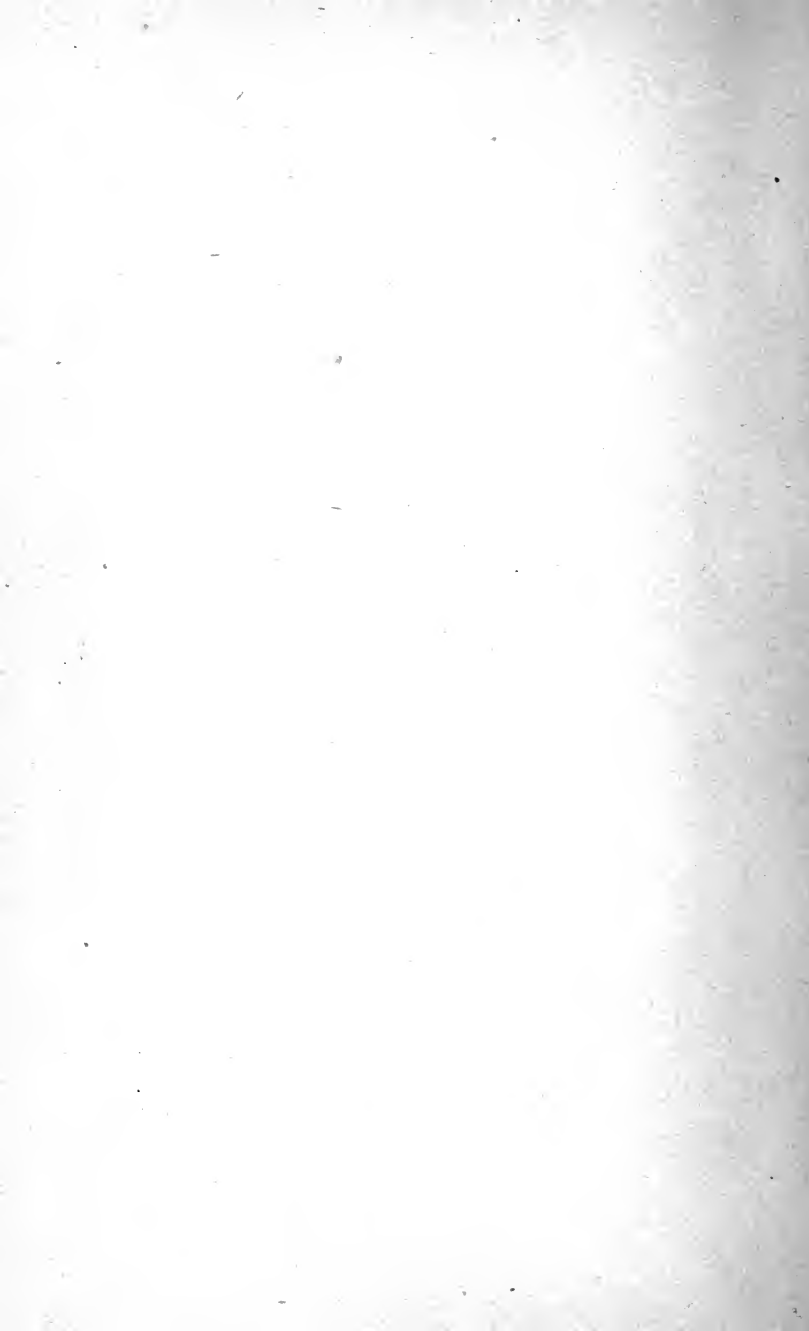
nor over Zeitoun, to which condition the Sultan gave his consent.

Suddenly his Majesty appointed a Turkish Bey as governor of Zeitoun ! Probably the Sultan is now looking for a pretext to destroy Zeitoun. His merciless agents have already begun to press the people for the arrears of taxes. What will the consequences be ? These persecuted people are now undergoing the most cruel treatment ; and as they are disarmed, according to the Turkish law, they have no means of defense.

They are descendants of the Armenians who have more than once helped European Crusaders with provisions and troops ; and they fought with them against the Mohammedan Sultans.

Alas, they are now alone in their life and death struggle ! Will the Christian world remain silent and inactive ?





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